

THE MISSIONARY HERALD.

VOL. XLIV.

MAY, 1848.

No. 5.

American Board of Commissioners for Foreign Missions.

Canton.

ANNUAL LETTER OF THE MISSION.

MUCH of this letter is very properly occupied with the discussion of various matters of business, with the details of which the readers of the Herald would not be interested. The following extracts will show the religious condition and prospects of the mission:

Residences.

We need not write you in detail of all the trouble we have had, and are likely to have, in procuring these to our satisfaction in Canton. There is a very general disposition here among the Chinese, to exclude us from their society, and prevent our obtaining residences among them. The case, however, is assuming a somewhat more favorable aspect; and it is our hope that, before many years at least, these difficulties will entirely disappear.

The Hospital.

The number of patients received at the hospital under the superintendence of Doct. Parker since its commencement, is 25,568; of whom about 3,000 have been admitted during the past year. The divine blessing attending this institution still excites our gratitude and encourages our hopes that its influence is not altogether unimportant, not merely in the alleviation of physical suffering, but in

the extension of spiritual and enduring blessings. Patients afflicted with cataracts and every variety of ophthalmic diseases, accidents requiring the amputation of limbs, huge tumors, stone, &c., have, as in former years, been successfully and permanently cured, whilst their moral maladies have not been overlooked or forgotten.

Preaching.

The gospel has been stately preached at the hospital every Sabbath. The average attendance, during the first eight months, was from seventy-five to one hundred. Since the closing, in April last, of the street on which the hospital is situated, the audience has been very much diminished, averaging from thirty to fifty. But the hearers are more select; and with many this attendance is not accidental, following the crowd as they chance to be passing the door, but they come, in some instances, from a considerable distance for the purpose of hearing the gospel. Doct. Parker has been regularly assisted by the evangelist Leáng Afah, and occasionally by other brethren of the mission and of other missions, as they have been present from time to time. During a part of the year, an evening service has been held with the patients resident in the hospital. Latterly, the evangelist has attended on the days for receiving new patients, and briefly addressed the audience of a hun-

dred and upwards, explaining to them the design of the institution, the character and objects of the books presented them, impressing upon them the great truth, that their souls are of far higher importance than their frail, sickly and perishable bodies, and pointing them to the Physician of souls, who alone can heal their maladies.

Doct. Ball has also regularly maintained preaching at his own house, of which he gives the following report: "The Chinese meeting held in Danish Hong, which was commenced in February, 1846, was continued till the twenty-second of March last, when Mr. Ball removed to his present residence. The meeting, although held in a narrow Hong, occupied, with the exception of one or two houses, by foreigners, continued, from the time of the last report, to increase in the number of attendants; the room in which it was held being often more than filled, the hearers also being very attentive, an individual rarely leaving before the exercises were closed. On the thirteenth of last November, a service was commenced in the same room for Hokkein men. The meeting was attended by from ten to twenty, who understood that dialect. Mr. Ball was assisted, after the middle of January, by Tien-tsai, a Chinese convert. The Hokkein service was discontinued when Mr. Ball left his residence in Danish Hong, and was recommenced about the first of July. The services in the Canton dialect were omitted but two Sabbaths on his removal to his present residence. The room is generally well filled, and not unfrequently thronged, the number of hearers averaging from sixty to ninety. It is believed that if a suitable room could be procured, the attendance would be much greater."

A female meeting was also opened at the house of Doct. Ball, in the latter part of July last. The attendance has been better than was anticipated, as many as thirty or forty persons, in some instances, being present. It has been conducted solely by Mrs. Ball and her daughter, the exercises consisting in the reading and explanation of the Scriptures, and in prayer.

Mr. Bonney has lately commenced holding public exercises of religious worship in his own house on the Sabbath, assisted by a native convert. The number of attendants has been about twenty.

Dr. Bridgman has also had preaching regularly at his own house on the Sab-

bath, having an average of twenty-five or thirty hearers.

The evangelist Afah, in addition to his services at the hospital, has also, until a few months, had preaching at a small chapel of his own near his residence in Honan. But since the disturbances in April last, as some of the people in the vicinity took offence because some of their ground had been ceded to the British, they prohibited Afah from continuing those exercises, and he had been obliged to desist, still availing himself of his liberty to preach at the hospital.

The names of the other converts who have assisted in the exercises of public worship are A-che-ung, concerning whom you have been already informed, and Tien-tsai. The latter was converted at Singapore, and was baptized by the Rev. Mr. McBryde, and is deemed a very efficient assistant in the declaration of the gospel.

Distribution of Tracts and Scriptures.

This we deem a very important and useful department of missionary labor. The circulation of books at this period and in time to come among the reading population of China, an empire just opening to foreign intercourse and influence, demands our earnest attention, and is becoming, in the progress of events, more and more important. To make the press efficient in this country, is an object which we should have constantly before our minds, and which it is desirable to attain as speedily and as fully as possible.

Not to speak of prospective evils arising from the diffusion of infidel and licentious notions, there is a present influence which it is important to anticipate and counteract. This can be done in no way better than by the diffusion of knowledge before knowledge is a thing prohibited. How much it is in the power of the decayed and decrepid energies of the Romish church to accomplish, we know not. That much will be attempted by that church in China, there is little doubt. Nothing, therefore, can be more desirable, than by a general diffusion of religious knowledge, to rescue this vast and interesting country from her contaminating and paralyzing influence.

In the distribution of tracts and Scriptures, we have all of us, from time to time, been engaged. The streets, dwellings, shops, boats, city and country, have all been visited, and we have, in almost all instances, been respectfully treated,

and found the people eager to receive our books. The number of books, embracing the gospels and tracts, distributed in the hospital during the year, is not far from 5,200 volumes.

Intercourse with the People.

In the course of our walks for tract distribution or recreation, we have frequent opportunities of addressing the people on the subject of religion. They have frequently, at such times, collected in numbers of thirty or more, and are always eager to hear what the missionary has to say, and are free to make inquiries and comments upon his remarks. We have now, some of us, become generally known as being engaged in this occupation, so that frequently, in the remotest parts of the city, we are hailed with the appellation of "book distributors," and "book speakers." Though they have been so long a time without a knowledge of God, it is interesting to observe how readily they admit the existence of a superintending Power, and their own accountability. In respect to intercourse with the people, circumstances at Canton are not so favorable as at the northern ports. Still, there is some friendliness among the people here.

The Instruction of Youth.

The studies in the school have been much as reported last year. Arithmetic, geography, Chinese classics, Bible history, the Scriptures; and on Sunday, various catechisms have been studied and recited. All the instruction and the books are in Chinese. The boys attend morning and evening prayers, and with others read the Scriptures at these exercises. One boy has been dismissed during the year, for continued bad conduct. The boys cook their own food, make their own clothes, and spend some time daily in folding and stitching Chinese books. They are very studious, and appear much pleased with the foreign mode of instruction. Doct. Parker has, with great pleasure, seen his four pupils again pursuing their studies.

English Preaching.

This has been maintained as usual, at the house of Doct. Parker. The number of foreigners attending upon the Sabbath has been sometimes upwards of ninety, and at an average, during the year, of from sixty to seventy.

Baptism.

One person has been baptized during the year by Dr. Bridgman. His name is Yáng-lo-in. He was formerly a linguist in the employ of Dr. Morrison. His life, so far as can be seen, is exemplary, and he appears to relish the study of the Scriptures and the society of Christians. Several Chinese were present to witness the administration of the ordinance, the nature and meaning of which it was desired to impress upon their minds.

Fuh-chau.

NOTICES OF FUH-CHAU, BY THE REV. S. JOHNSON.

THE following description which Mr. Johnson gives of the scene of his future labors, furnishes a valuable addition to our knowledge of China generally.

The River Min, and its Scenery.

The river Min, on the north bank of which stands the city of Fuh-chau, about thirty miles from its mouth, is a noble stream, navigable for vessels of large size about twenty miles, and for good sized junks, which require much less depth of water than most square rigged vessels of the same tonnage, to the large stone bridge connecting Chung-chow with Nan-tai, of which bridge a description will subsequently be attempted. Its outlet is about 26° north latitude, and 120° east longitude. After having entered fully within the river, the visitor finds himself between two ridges of mountains, whose bases approach often even to the margin of this beautiful stream. The valley between these mountains forms the bed of the Min, even to the city itself, and as is said, for a long distance beyond it. On the river below the city are several small villages; but much of the way the mountains border too closely on the river to allow favorable sites for large settlements. But at these narrow defiles human industry manifests itself in a pleasing and striking manner; for here the sides of the mountains are cultivated nearly to their summits, the ground being laid out in terraces, rising one above another till they reach an elevation difficult to be distinctly traced by the unassisted eye.

Some six or seven miles above the city, the river divides, forming a southern branch, which enters the main stream

about ten miles below it, forming an island perhaps seventeen miles in length, and at some points from two to three in breadth. This island is composed of alluvial land, and under thorough cultivation, is abundantly productive. Not far below the city, the mountains on the north bank of the river diverge from the shore, leaving between it and them the large and fertile plain, on which stands Fuh-chau, with its extensive suburbs. On this plain are several large hills, which afford a wide prospect of the city and its environs, including the neighboring beautifully cultivated plains and distant encircling mountains.

City of Fuh-chau and its Suburbs.

This city, that is, so much of it as lies within the walls, is situated in a large bend of the north and main branch of the Min, having the river on the west, south and south-east, perhaps at no point being less than from one and a half to two miles from its banks. The city walls are about seven miles in circuit, to walk round the city on the same requiring about two and a half hours. A large part of the densely populated suburbs goes under the name of Nan-tai, which is an immense settlement, lying between the city proper and the river, on its south and south-east quarter. In extent of territory and population, it is probably not greatly inferior to that within the walls; and being contiguous to the river, it enjoys superior commercial advantages. Chung-chow is a small, but densely populated island, connected with Nan-tai by the stone bridge; and, by another smaller one, but of similar construction, with a large town on the south bank of the Min, being next to Nan-tai in size and importance. These three places constitute the main suburbs of Fuh-chau. Their united population is probably not less than that within the walls. Little can be said in commendation of the buildings of the city itself or of its suburbs; but there are probably few cities, in whose neighborhood are plains more beautifully cultivated, or in whose surrounding grand and mountainous scenery our Creator has furnished to the eye a prospect more pleasing, or better suited to impress the mind with a sense both of his goodness and of his almighty power. So far as natural scenery is concerned, this place well deserves the name by which it is called—"The Happy Region." Among all the places I have yet visited, there is no one commanding so

many advantages in respect to climate, romantic situation, prospect of the city, its adjacent beautiful and fruitful plains, its peaceful, meandering river, and the encircling mountains, as The Black Rock Hill, now the residence of Her Britannic Majesty's Consul, R. B. Jackson, Esq. and family. This hill is in the south-west quarter of the city, just within the walls. It is a commanding eminence in the midst of a vast natural amphitheatre, from which a distinct view of the most interesting objects within its area is enjoyed.

As seen from this hill, with the exception of individual trees here and there lifting their heads above the surrounding dwellings, the city appears like a solid mass of murky habitations, generally one story high; the streets being too narrow to be distinguished from this elevation. With a very few exceptions, the streets, like those at Canton and Amoy, are very narrow, and greatly wanting in cleanliness. The floors of the houses are seldom more than a foot above the level of the adjoining streets, and many have no floor except the ground. Most of the upper apartments, even of the better houses, are nought but garrets, and the roofs being covered with tiles, they must in the summer be excessively hot. The outer walls of many of the better houses are very thick, built of soft brick, or of broken brick and clay commingled, and the inner partitions often consist, the lower half of pine boards well jointed, and the upper of clay on a frame-work of bamboo, overlaid with a coating of lime, which gives them, when new, a neat and rather inviting appearance. Here are no glass windows, which indeed are a rare thing in China, and in most sections of the eastern world. Windows of any description are too few for comfort and for health. This description is equally applicable to the better houses, both within the walls and in the suburbs. But the majority of the people occupy dwellings far less comfortable. The streets universally are paved with granite, but presenting often a very uneven surface. In the dwellings of this people, there is manifest the same want of cleanliness and order which is characteristic of other heathen communities. This city being the capital of the Fok-keen province, and also the seat of government of that of Che-keang, it is naturally the residence of the viceroy and his officers, which, including the local magistrates, amount to some hundreds. But with the exception that the residences of the powerful

mandarins consist of more numerous apartments, and cover a larger extent of ground, than that of the other citizens, they have no strong claim to separate notice. Comfort, as the term is understood in its application to home enlightened and Christian lands, is unknown among the heathen.

The streets in the suburbs are of the same general character with those within the walls. The longest and most important one is that between Chung-chow and the city, passing through Nan-tai, a distance of three miles, its general course being north-westerly. It is the grand thoroughfare of this place, constantly thronged with passengers, and occupied by most descriptions of traders and mechanics common to China. The streets not allowing the passage of wheel-carriages of any description, there is no alternative but either to go on foot, to ride on horseback, a rare thing here, or be borne by coolies in a sedan chair. The latter is here a very common mode of travelling. The Chinese pay about one and a half cents per English mile, and such is the poverty of these poor chair-bearers, that they are very glad to obtain employment on such conditions. Of foreigners, however, they would expect more.

There are few points at which the city walls can be seen from the river. Unlike the stately, noble edifices, which in New York adorn the banks of the Hudson, the low, miserable dwellings of the suburbs, bordering upon the Min, are suited to give the stranger a very unfavorable impression in respect to the physical condition of the mass of this people. In ascending the river opposite Nan-tai, a distance of nearly two miles, he will meet with few dwellings in which he would feel that he could long reside without much hazard to health and to life.

Probable Population of Fuh-chau and its Suburbs.

The population of this place I regard as a matter of great uncertainty. By different individuals it has been very differently estimated; but the prevailing impression among the few foreign residents here, is, that it cannot be less than 600,000 souls. I have yet seen no government statistics on this subject. That here is an immense congregation of precious souls, is however certain. If, as has been stated, this city and its environs contain 120,000 houses, and to each

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house we allow only five individuals, the aggregate population would be 600,000 souls, besides a large floating population on the river, amounting to some thousands. Among the five ports, this city must be the second in point of population.

Interesting Objects within and around the City proper.

To myself, one of the most interesting classes of objects here to be seen, viewed in connection with man's accountability and the cardinal doctrine of the resurrection of the dead, are the immense burial grounds in this vicinity, the abode of the earthly remains of forgotten millions. One of these immense repositories of the dead is on the large island, on the south bank of the river, opposite Nan-tai. It is a large hill, extending in the line of the river probably near one and a half miles, and at some points is perhaps three quarters of a mile in width. This eminence is covered with graves; and yet the multitude of its sleeping inmates is daily increasing, and will probably continue to increase, till the coming of that great day when all that are in their graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. How many, in successive generations, have been here interred, it is impossible to calculate; for notwithstanding the veneration of the Chinese for the graves of their deceased kindred and countrymen, it is said to be customary, after the lapse of ten years or upwards from the time of their burial, in case there are no monumental stones to commemorate their names, and no friends to care for their remains, to re-open their graves and inter others above them. As respects the miserably poor, who are here very numerous, their graves, after the lapse of three or four years from the time of their burial are, as I am informed, allowed to be opened, and others are interred above them, one after another, until the uppermost is not above two feet below the surface. The rich, (not, however, until years after their interment,) sometimes re-open the graves of their near kindred, wash their bones, deposit them in urns, and reinter them. The high lands in the suburbs, and the sides of the mountains in the neighborhood of the city are extensively occupied as burial ground.

The temples in Fuh-chau which I have

yet seen, are small, and greatly inferior in splendor to the Buddhist establishments in Siam. The largest temple in Fuh-chau is said to be one near me, on the south side of the river, opposite Nan-tai. But it has no claim to particular description. In Siam, idolatry is munificently patronized by the king and his nobles, and the priesthood are adored by all classes, from the king on his throne to the lowest of his people; but here it is little respected, rather despised, though undoubtedly possessing considerable influence over the minds of the people. Some of the temples are richly endowed through the liberality of individuals. Here the priests do not, as in Siam and Burmah, proudly solicit their daily food from house to house each morning, swarming from their splendid establishments and scattering themselves through the cities and villages, but their support is said to be mainly derived from the products of landed property devoted to their support, reminding one of the monastic establishments of Catholic countries.

Among the works of art here of particular interest, no one is perhaps more worthy of description, both on account of its great antiquity and the massiveness of its construction, than the large stone bridge, crossing the Min between Nan-tai and the small island of Chung-chow, above mentioned. It is said to have been built about eight hundred years since; and, considering the strength of its materials and the manner of its construction, the statement is not improbable. In length it is about 1,698 feet, and 13 feet wide; from the foundation to the top-stone being built of granite. It is built on thirty-five buttresses, pointed like a wedge, the convergence commencing with their projection beyond the railing of the bridge, both on its upper and lower sides. From buttress to buttress extend stones of immense size, falling on the buttresses at right angles; some of these stones being not less than forty-eight feet long, and about three feet square. Extending thus from buttress to buttress, there are in some places four, in others five of these stones, lying in close contiguity one to another. Above these is a thick stone platform, the stones crossing the sleepers at right angles, and being secured to each other in some cases by iron clasps. On each side of the bridge is also a strong stone railing, the rails being mortised into massive stone pillars, situated at unequal distances from each other. The most

curious point of inquiry is, how its builders were able to cut out of the solid rock, bring to the spot, and over a rapid stream, raise to so great a height, stones of such magnitude, supposing them no more advanced in their knowledge of the mechanical powers than the Chinese now are. The bridge connecting Chung-chow with the large town on the south bank of the river opposite Nan-tai, is of the same construction, but only about one quarter of the length of that just described. On each of these bridges, stalls are allowed to be erected, occupied by various artisans and small traders, making the space allowed for the constant stream of passengers, quite narrow.

Aside from their magnitude, there is little to make the city walls worthy of particular description. In length they are about seven miles, and in thickness about seventeen feet. Their height differs at different points, in some places being not above fifteen, and in others perhaps forty feet high. They are built of stone. On the top of the wall, at its outer edge, is a brick parapet, with port-holes at considerable distances from each other. At long intervals there are projecting bastions, on each of which are planted two or three long, heavy guns, but badly mounted. These bastions are covered with tiled roofs, and occupied as guard-houses. The gates of the city are shut early in the evening, and not allowed to be opened till morning, except for important personages. The eastern section of the city is allotted to the Tartar population, amounting to perhaps 5,000. For kindness and civility, they have not a good name among the Chinese.

Physical and moral Condition of the People.

The physical condition of this people, considered individually, differs widely, according to their different characters and grades in society. Those occupying official situations, and consequently subsisting on the bounty of the government and the money in various ways derived from the people, though often much straitened for a livelihood, in general appear to be well provided for, and maintain a very respectable appearance. Many of them, however, have probably no income besides the small profits of their official stations; and consequently, if these fail, or they are removed by death, their families are left in a state of penury. In personal appearance, gen-

stately deportment, intelligent expression of countenance, as well as in their apparel, the contrast between them and the mass of the people is very marked. But they are said to be much addicted to opium smoking.

Considering the poverty of this people, school teachers here enjoy a good degree of patronage, education being highly valued; but, judging from my limited information, I conclude their incomes must be small and precarious, and they are also said to be, as a class, much addicted to the prevalent form of intemperance in China, the use of opium. Among those claiming to belong to the literati, none probably bring on themselves and families so much of misery by the use of opium and strong drink, as that numerous class who are employed in the public offices as writers and interpreters.

The profits of the mercantile classes, though their gains ordinarily appear not to be large, yet with temperance and wise economy, must be sufficient to give them a comfortable subsistence. On this subject, however, I am obliged to judge from limited data. A large portion of the more wealthy and respectable merchants are from other districts and provinces. Some say one half of them are opium smokers. Others estimate the proportion to be much smaller.

A large class, in the neighborhood of this city, is devoted to agricultural pursuits. The wages of the laborer being low in proportion to the cost of food and clothing, many of them undoubtedly must struggle hard to obtain a livelihood for themselves and families; but they have the appearance of possessing a good degree of health and vigor. This is particularly the fact with respect to their wives and daughters. So healthy, athletic, and good looking a class of females I have not elsewhere seen in China. Their feet are not cramped, like those of a large portion of the females of the literary and mercantile classes.

A vast multitude are here employed in connection with the different mechanic arts, and no small number in connection with the fine arts, such as painting and sculpture. They are compelled to labor hard for a livelihood, and their appearance is a very unfavorable indication of their physical condition and moral habits.

The next in order below them are the coolies and chair bearers, who are very numerous, and whose appearance and real condition are indeed pitiable and abject; being filthy in their persons,

poorly clad, and numbers of them emaciated in person.

But the most pitiable class that meets the public eye is that of the common beggars; which, within this city and its suburbs, may amount to several thousands. The mass of them are exceedingly filthy in their persons, feeble and emaciated, without home or lodging place, and often die in the streets, and by the wayside. Their extreme wretchedness is undoubtedly, in most instances, the consequence of their vices, of which opium smoking is probably a prominent one; but they are not therefore less the objects of our compassion. These beggars, in some cases, by covering themselves with filth, seek to make their presence as loathsome as possible, in the hope of compelling individuals the sooner to dismiss them with a pittance. Sometimes they inflict wounds on themselves, and, with the blood streaming down their faces, call on the public for charity. The beggars have their headmen, consisting of individuals appointed by the local magistrates to manage their concerns. Their authority over them, if I am correctly informed, is very arbitrary, not only extending to flogging in cases of misdemeanor, but even to death itself in one of its most horrid forms, that of being buried alive. Within the ten districts into which this county is divided are fifty of these individuals, five in each district.

The government here makes provision for times of great scarcity, by keeping a large amount of rice on hand in store-houses, to be distributed to the needy in seasons of distress. These granaries are under the control of the government; but my teacher informs me that the money by which, when cheap, the rice is purchased, is contributed by the wealthy among the people. Sometimes it is distributed gratuitously to the poor, but more commonly sold at a reduced price. At present, rice being very dear and multitudes pinched for food, rice is thus sold to the poor from the public stores. None can obtain the rice thus sold, but those whose names are recorded as worthy of aid, with the number dependent on them for food, by the teypoes, the local magistrates of their neighborhoods, who are supposed to be well acquainted with the condition of each family. This is a wise and humane provision. Grain is also stored up by the government for the use of the military; but these granaries are independent of those which are intended for the relief of the poor. For the aged poor and the blind who have no

friends to provide for them, provision is to some extent made by the contributions of the rich, dispensed to them by the tycoons, above mentioned.

Leprous individuals are not allowed to roam at large, but within the city walls four asylums are provided for them, in which they are fed and sustained. My informant estimates the number of this unfortunate class of individuals gathered into these retreats, at nearly a thousand. I am informed that four or five years since, in this vicinity, occurred a case like this. An individual was seized with leprosy, and to rid himself of a miserable existence and save his kindred from contagion, he requested to be buried alive in the burial ground already described. His kindred obeyed his request. In a case of voluntary death of this kind, the government inflicts no penalty. Above this city, a distance of one hundred miles or upwards in the route of the river Min, are, I am informed, one or two counties in which leprous persons are thus treated: A small boat is furnished with a quantity of rice, wood, and some clothing. Into this boat the unfortunate leper is put by his relatives, and it is then allowed to float down the stream. The wretched leper is allowed no communication with any other boat, and probably a few days generally terminates his lonely and miserable existence.

My Chinese teacher, an intelligent and apparently credible individual, informs me that female infanticide is very prevalent. He states that within this city and its suburbs, one-third of the infant female children are destroyed by drowning at their birth. Some parents spare only one out of four or five of their daughters. This inhuman practice prevails more generally among the poor, but is not confined to them, the rich not unfrequently committing the same crime. The civil law seems to take no notice of it. One reason that my informant assigned for this practice is the expense of giving the daughters a respectable marriage outfit. In consequence of the prevalence of infanticide, there being a deficiency of females, great numbers of little girls are purchased as slaves for a small price, from neighboring counties, especially to the south and south-east of this place. Many of these children are subsequently adopted as wives and concubines. The cruel practice of binding the feet of little girls to prevent their growth, prevails here as elsewhere in China, but the agricultural class are a happy exception.

Pirates infest the sea-coast below the mouth of the Min. They are said to be numerous and daring. About two months since, the viceroy left here on a visit to the island of Formosa. In the expectation of his speedy return with a large amount of rice and treasure, these pirates combined to intercept him and obtain the rich booty. The combination reached the ears of the government in time to defeat their purpose. An attack was made upon them by the admiral of this province, sixty of the pirates were made prisoners, and their fleet dispersed. They were brought hither for trial and execution about a week since; and three days since, upwards of forty of them were executed. Among them was one lad of sixteen years.

Criminals are beheaded at a single stroke. The bodies of pirates are not allowed a burial. This being the capital of this province, public executions are very numerous. The instrument of execution is a broad sword about two feet long, with a handle of the same length. The executions take place within the walls of the city.

Suicide is very common here. An instance has just occurred, deeply affecting my own feelings. It was the case of a young man, whom, for upwards of five months, I had employed as a cook. His conduct was so subversive of good order in my house, that I felt it to be my duty to dismiss him on the 16th instant, at the same time paying him the small amount due him for work. With a part of that money he purchased the opium by which he terminated his own life. This was the awful end of an unruly and dissolute young man of twenty-two years. The mother of the above-named young man also destroyed her life by swallowing opium when he was about four years old.

Judging of the moral condition of this people from the limited and imperfect inquiries I have yet been able to make, I see no reason to regard it in an unfavorable light in comparison with other heathen communities; but yet have no reason to doubt the strict applicability to them of the apostle's description of the heathen in his day, under the guidance of the Holy Spirit, as recorded in the first of Romans. My own inquiries and observations during a long sojourn in different parts of the heathen world, together with the testimony of others, has led me to feel that there is not one vice there mentioned, that is not among them more or less prevalent in our own day.

Demeanor of the people towards strangers.

Fuh-chau has unhappily, and it is thought also unjustly, been represented abroad as being quarrelsome, uncivil and unkind to strangers. I have now been here upwards of six months, during which time, more generally alone, I have on foot travelled extensively in the suburbs, and to some extent within the walls, but seldom have I met with other than kind and respectful treatment. My ear has seldom or never been assailed with those coarse epithets by which foreigners in Canton are abused. It is true, I have at times found the curiosity of the people troublesome, and occasionally been followed by a group of noisy boys; but this was no more than I had reason to expect in the circumstances of the case. Should a Chinaman in his national costume enter any one of the principal cities of England or America, would he not be surrounded by the curious gazing multitude, and be followed, and perhaps sometimes insulted, by a noisy and unruly rabble? But no one would think it just to judge of the entire community by the conduct of a few unruly individuals. Though a stranger and a foreigner, yet have I everywhere met with a friendly reception; and though the only American in Fuh-chau, and without any one with whom I may speak in my mother tongue under three miles, yet do I feel as safe, both by day and by night, as I should do in any of the large cities of my native land. The people of this city and vicinity are rather timid than otherwise, and careful not to give umbrage to the foreign resident. If any one is peaceable, kind and unassuming in his demeanor towards them, he can have little ground to fear insult or injury. Undoubtedly they are capable of being provoked to acts of hostility; and when aroused, it would be difficult to fix limits to the violence and cupidity of the angry and rapacious multitude. Of this there is not wanting the evidence of facts. My impression is, that there is no one of the five ports where the persons and property of foreign residents, at all times properly treating the people, would be more safe than in Fuh-chau.

Language of Fuh-chau.

The dialect here spoken has usually been represented as peculiarly difficult of acquisition; but Mr. Johnson has not found it so.

Climate of Fuh-chau.

Regarding the climate of Fuh-chau, there is, it is thought, but one opinion among those who have longest resided here, and consequently had the fairest opportunity of testing its excellence; and that is, that it is a very healthy one, probably second to no place in China yet allowed to foreign residents. The winters are sufficiently long and cold to afford an agreeable and invigorating change after the close of the hot season, the thermometer sometimes falling as low as 38°, and frost and ice not being uncommon. The spring months are agreeably cool, woollen clothing, much of the time, with a fire in addition, being comfortable. Up to the 22d of June of this year, the thermometer was seldom above 84°, and generally much below that point. It is now the 20th of July, and I do not recollect to have seen the mercury above 92°; but we have now what we consider warm weather. During the evening and night it is from 84° to 86°. There is usually an abundant fall of rain during the months of April, May, and June, which prevents excessive heat. The hot season has not thus far been very oppressive. August and September are said to be hot months. But though, during a part of the summer and fall, the heat may be severe, yet it is thought, considering its brevity, that in ordinary cases it cannot greatly reduce the general health and strength. In the suburbs, the people use mainly the water of the river for drink and cooking, which is very good; but in the city, they are obliged to depend more on well water, much of which is here brackish. The water used by multitudes of the poor must probably be detrimental to health. The cool breezes from the mountains must contribute much to the salubrity of this climate. On the whole, I can see nothing in the character of this climate, or in the circumstances likely to be attendant on foreigners here, that forbids the hope of their enjoying as good health in Fuh-chau as in any other place in the same latitude; perhaps as good as in any section of China to which they have free access. I myself, in the change from Siam to this place, have derived a benefit to health nearly or quite equivalent to a return to the green hills and refreshing breezes of New England, my native clime.

Productions of Fuh-chau.

The fruitful plains in the neighborhood

of this city and the adjoining country, produce large crops of rice, and wheat is grown on the hills. Indian corn is produced here to some extent, but is little depended upon as an article of subsistence, rice being the main staff of life. Sugar cane does well, but a large amount is not cultivated. The markets are abundantly supplied with a large variety of vegetables, and with oranges, peaches, plums, pears and other excellent fruits in their seasons. An abundance of good fresh fish is to be purchased at most times. Oysters of good flavor are also plenty and cheap in their season. Good pork is abundant, fowls, domestic and wild, and also beef and venison can be obtained at a reasonable price. Very good hams are also plenty, and flour of a fine quality. Nothing, or next to nothing, is here wanting in the article of healthy food, to satisfy a reasonable appetite, provided one has the means of purchasing.

Commercial importance of Fuh-chau.

Regarding the commerce of this place, I am able to say but little. A few remarks, however, may be admissible. At present, its legal commerce is mainly with the neighboring ports, such as Ningpo and Shanghai at the north, Amoy at the south, and the intermediate places, together with the neighboring counties. It has also a small trade with Formosa, on which to some extent it is dependent for rice. Wood and paper, brought hither from the interior, are abundant, and large quantities are exported.

The manufactures of this city and its suburbs must be extensive, judging from the multitudes of mechanics and artizans. Among them are household furniture, including chairs, tables, bedsteads, cupboards, light-stands, trunks of various descriptions, ornamented lamp-shades made of glass, others of silk paper on wooden frames, some of horn, and lamps of various descriptions. Iron and copper ware is here manufactured to a large amount. Clocks and watches are made within the city proper, probably of inferior quality. Indeed, most articles of convenience and luxury used by the Chinese, china ware excepted, appear to be made here in great abundance, probably to a considerable extent for exportation to neighboring counties and provinces. But not even water power is here used.

Chinese artists are here numerous, and some of their drawings exhibit considerable skill in their profession. The

low price of wages, however, does not encourage eminence in the ornamental arts.

The vicinity of this city to the Tea Hills gives it great natural advantages for the tea trade; especially considering that it is connected with them by water communication. The cost of transportation being small, and the inland duties light, it is reasonable to suppose it might here be purchased considerably cheaper than at Canton. I am informed that when inland navigation is favorable, tea-boats reach here in four days from Sing-tsan, the place in which the teas are collected prior to their being sent to Canton. At the most unfavorable periods, not above eight or ten days are required for its passage to this city. The cost of transportation is from 43 to 71 cents per picul, being about 133 pounds, according to the state of the navigation. My informant, a tea merchant, also states that black teas of the first quality, when cheapest, are worth per picul, 14 dollars 28 cents, and at their highest point, about four times that amount. This is very indefinite information. Good black tea can be purchased at retail for about 2½ cents per pound.

With what feelings the arrival of foreign merchants would be greeted by the principal native traders, I cannot say. Probably, individually with different feelings, according as their individual interests might be affected. Difficulty is said to have been met with in the disposal of foreign piece goods, even at or below the price for which they can be purchased by the merchants of this city at the other ports.

Considering the large population of this city, and the populated and fertile country by which it is surrounded, in addition to its being the capital of this province, it would seem that here must be a wide field for the disposal of foreign fabrics. A large amount of foreign piece goods is sold here by the native merchants. Many of their establishments are large, and well furnished with goods, especially some of those within the walls. Russian woollens, I have been told, are also sold to a considerable amount. Whatever may be the difficulties in the way of the sale of foreign goods by the foreign merchant, there is no reason to suppose that they could be otherwise than temporary, provided that persevering and well-directed efforts were employed by him, combined with a kind and conciliating demeanor.

Importance of Fuh-chau as a Missionary Field.

Considering this city and vicinity as a field of philanthropic and Christian effort, it is hardly possible, in my opinion, to form too high an estimate of its importance and its promise.

It is important in view of its great extent. Probably there is no other section of China, yet fully thrown open to the gospel, where more, if as many souls, are so fully accessible to its purifying, saving influence. Canton contains a much larger population; but, excepting its suburbs, it is yet closed against missionaries, as well as other foreigners, and when its gates will be opened seems doubtful, notwithstanding the late engagement to open them in two years. It is otherwise with this place, the entire city and its suburbs being thrown open to the heralds of the glorious gospel of the Son of God. Much greater religious liberty is here enjoyed, than in a large portion of what is called the Christian world. A field is large according to the numbers in it that are actually accessible, not always according to its territorial extent or numerical population. Viewed in this light, this, in comparison with other missionary stations in China, is certainly one of the most extensive and important.

It is also important, viewed in its relation to the tens of millions whom, through the viceroy of this and the Che-keang province, it may in a minor sense be said to govern. It is also the residence of other distinguished officers from different provinces. Should the gospel here triumph over idolatry and false religion, and the mass of this people become real Christians, with their rulers, it is impossible to calculate how happy and powerful a moral influence might go forth from this point, to enlighten and to bless the many millions who now look up to it, next to the throne of the emperor himself, as the residence of their civil and military head and example.

Another consideration that imparts an interest to this field, is the literary character of its inhabitants. Six tenths or more of the adult male population are said to be able both to read and write, and three tenths of the females. This fact must give the Christian missionary a great advantage in the way of making known the gospel through the medium of books. Were I to select a stand as a tract distributor on any one of the great thoroughfares of this city, I should, from

morning to night, be constantly pressed by eager applicants for books; and unless I occupied a secure and commanding position, I should be in danger of being trodden under foot. With a safe and favorable location, I might constantly distribute as fast as I could hand them, one by one, to the crowd. As knowledge is power, the acquaintance of this people with books must greatly increase their influence abroad. Perhaps in no portion of the world is education more respected than in China, imperfect as is their literary training compared with that of scholars in the western world. Eminence as a scholar, according to their notions of scholarship, is the chief passport to civil promotion. This city has the reputation of being very fruitful in literary graduates. Should these scholars become real Christians and fervent preachers of the gospel, here and in neighboring counties and provinces, what a blaze of moral light might burst forth upon this benighted empire! May we not expect that the proud disciples of Confucius will yet humbly learn of Jesus, and become the zealous and devoted heralds of his gospel to their dying countrymen? Nothing is impossible with God. China must be evangelized mainly through God's blessing on the labors of a native ministry. Should not the literary class in China be the subjects of special prayer?

Smyrna.

LETTER FROM MR. BENJAMIN, DATED
NOV. 19, 1847.

Labor among the Armenians in Syria.

BARON MUGURDICH, the excellent young man employed at this station as translator, accompanied Mr. Johnston on his departure for Aleppo last summer, in order to assist him in his labors among the Armenians of that city and its vicinity. After remaining some time with Mr. Johnston, at Aleppo, Baron M. left him, and in company with another pious Armenian, visited a number of small towns and villages along the coast. They found a very considerable population of Armenians, who, with few exceptions, gladly received the word. These brethren were engaged several weeks in this tour, and labored, I trust, faithfully, and not without a blessing.

On his return to Beirut, Baron M. paid a visit to Jerusalem, and while there,

called on the Armenian Patriarch. At my request he has furnished me the accompanying notes of his interview with this dignitary. The answers of our young brother seem to have been discreetly given, and if we may judge from the Patriarch's closing remark, which was made with an impressive and thoughtful air, they were spoken with good effect. The interview continued more than an hour.

The Armenian Patriarch of Jerusalem.

Notes of an interview with the Patriarch of Jerusalem, by Baron * Mugurdich Papayan.

The second day after my arrival at Jerusalem, (26th August,) I paid a visit to the Armenian Patriarch in the monastery. The Patriarch Kiragos, who is an old man, about seventy years of age, received me with a cordial welcome, though thinking at first of me as one of a foreign nation, because I had no letter of introduction, and his friends had refused to introduce me to him. But as I began to speak Armenian, he asked me, "Who are you?" and before getting the answer, he said, "Are you one of the persecuted?" "Yes," said I, "but I am no more persecuted; by the mercy of the Lord, there is no persecution now."

Patriarch. If you are come to remain here for preaching, I beseech you do not cause agitation among the people here.

Baron M. I shall remain here a very short time, but I cannot act against my own conscience. I must speak what I believe, according to my conscience, freely, as you do.

P. There are only thirty or forty wretched men who have renounced the church and followed that sect.

M. You are altogether in mistake. The Evangelical Armenians are much more than that number. We have not renounced the church, but we have renounced the errors of the church. Compared with the great mass of our nation, we are indeed very few; but we know the flock of the true followers of Christ is always small. We have also this promise, that Christ is present in the assemblies of his people, however few they may be. (Here I narrated to him how the present Patriarch of Constantinople ejected us by an anathema from the Armenian church, and how, under Providence, we have been protected, and formed into a separate church.)

P. I know what your church is. You assemble in a place, and now and then you turn your faces to the wall, putting your fingers to your forehead, to offer prayer. You wait till the Spirit inspires some one to rise and preach.

M. No. I do not know of any such thing among the Evangelical Armenians. We have an appointed place and time of divine

worship, and in the time of church service no one is allowed to preach but the preacher, who is a regularly ordained minister.

P. Have you ordination? By whom is your minister ordained?

M. We have the ordination of ministers, as the Scriptures teach. As we were under the anathema of the church, and we had no ministers to ordain others, we felt it our duty to have recourse to other churches; therefore our pastor in Constantinople is ordained by the American ministers there.

P. I think that ordination is not accepted by the English.

M. Not by all. No matter if it is accepted or not, it is an ordination according to the Scriptures; and it is considered so by all good people, and by those that understand rightly the sense of the Scriptures.

P. But you have no pictures, nor those ceremonies and doctrines that the church teaches.

M. Because we found them contrary to the Bible. Our rule of faith is the gospel of Christ. Whatever we do not find in it, we must reject.

P. What is the gospel? It is but a small pamphlet, considering all that Christ did and taught. Whatever things the church teaches, we believe equally to the gospel, because they were taught by Christ and by the apostles. Do not you read, it is written, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose the world itself could not contain the books that should be written." (John xxi. 25.)

M. But in the last verse of the preceding chapter, it is also written, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name." Then every thing necessary for our having eternal life is contained in the gospel. Would Christ teach any thing contrary to his words in the gospel? Besides, there is an awful threatening against those who add any thing to his word, or take any thing out of it.

P. We are carnal men, and we need those pictures and rites to satisfy our eyes in the time of worship.

M. The Christian religion is not to satisfy the eyes. It is altogether spiritual. God is a spirit; we must worship him in spirit and in truth.

P. Now the head of your church is Luther, and your religion begins with him.

M. Our religion begins with Christ, and he is our head; but we follow Luther, Calvin, or any other man, as far as they follow our Redeemer, and speak according to his word.

P. Do you reject the fathers of our church?

M. We do not reject the fathers of our church; but whatsoever things we find in their writings contrary to the Scriptures, we ought to reject. We must listen to the word of God, rather than to man. Whatever things are said by the fathers, or by the pope, or by any others, or even by you, we com-

* "Baron," among the Armenians, is not a title of nobility, but is only equivalent to "Mr." with us.

pare them with the word of God, and see whether they are conformable to it, for it is written, "Prove all things, hold fast that which is good."

P. You despise the holy Virgin as a common woman. You do not give her due honor. You do not call upon her, nor upon the saints.

M. As the Scriptures teach, we believe that she was a Virgin until she begat Christ; that she is blessed among women; that she is now in heaven; but no doubt she was saved by Christ; she calls the Lord her Savior. Also the saints were holy men of God, and we must endeavor to follow their good examples; but they also were saved by Christ. Therefore we cannot call upon the Virgin, or upon the saints. This would be a dishonor to Christ, who is the only Mediator between God and man, the only Redeemer, the only propitiation for our sins.

P. Well, if your words and your works are not hypocritical, and your hearts are in agreement with them, I cannot say that you will be lost.

Constantinople.

LETTER FROM MR. HOMES.

Correspondence with Lord Cowley.

THE two documents which follow, are a correspondence between the missionaries of the Board in Constantinople and the British Minister, the Right Honorable Lord Cowley. We communicate them, not only for their historical value, but for the sake of the noble Christian sentiments so sincerely expressed by Lord Cowley; sentiments which it is always delightful to hear from those to whom God has given it to exercise influence and power in the world, especially when it is accompanied by corresponding action. These letters refer, of course, to the orders obtained from the Porte, organizing native Protestants as a separate community, and which have already been published.

The hints in the letter of Lord Cowley, on the necessity of prudence and mildness on the part of the Protestants in the empire, were very probably occasioned by the attempts of the Armenian Patriarch to convince him that the occasion of all the persecuting mobs was the bitterness and violence of the Protestants. Whereas, on the contrary, for the last two years, they have been like sheep in the midst of wolves, not only not carrying on attack, but not able even to defend themselves from violence; and previously, they have acted with all commendable prudence.

Letter to Her Britannic Majesty's Minister at the Sublime Porte, from the Missionaries of the American Board of Commissioners for Foreign Missions at Constantinople.

Pera, Dec. 21, 1847.

To his Excellency the Right Honorable Lord COWLEY, H. B. M. Minister Plenipotentiary at the Sublime Porte, &c. &c. &c.

MY LORD,—We, the undersigned, missionaries of the American Board of Foreign Missions, resident in Constantinople, beg leave to offer to your Lordship our sincere congratulations on the successful termination of your efforts in behalf of the Protestant subjects of the Porte.

In view of the difficulties of the case, we are constrained to regard the happy results obtained by means of your Lordship's persevering and benevolent endeavors, as having been secured only through the special interposition of an overruling Providence; which of itself must afford ground to your Lordship for the most gratifying reflections. The good actually accomplished to the present generation is probably far greater than even the most sanguine among us dares now to hope; while its wide and happy influence on generations to come, of the different races in this land, is known only to Him who sees the end from the beginning.

Through the humane interposition of his Excellency, Sir Stratford Canning, the Protestant subjects of Turkey found substantial relief from the persecutions under which they were then suffering; and since, by the untiring efforts of your Lordship, the very important point has been conceded for them, that in regard to liberty of conscience and the enjoyment of civil rights, they shall be placed on the same footing with all other Christian subjects of the Porte.

The record of this event will be a bright page in the history of this country, redounding to the honor of Her Britannic Majesty's present government, whom God has disposed to adopt so benevolent a line of policy; as well as of your Lordship, its honorable representative, who has been the immediate instrument of so great a blessing.

We take this opportunity of expressing to your Lordship our sincere regret, that, (as we have been informed,) you are likely to be called to leave this capital at no very distant day; and we beg to assure you, that it will be our fervent prayer to God, that his protection and blessing may always accompany your Lordship in whatever part of this world your lot may be cast.

With the renewed assurance of our high respect and esteem,

We subscribe ourselves,

Your Lordship's humble and ob't serv'ts,

(Signed)

W. GOODELL,
H. G. O. DWIGHT,
W. G. SCHAUFLER,
H. A. HOMES,
C. HAMLIN,
G. W. WOOD,
H. J. VAN LENNEP,
J. S. EVERETT.

Letter from Her Britannic Majesty's Minister at Constantinople, the Right Honorable Lord Cowley, to the Missionaries of the American Board in that city.

Therapia, (Constantinople,) Dec. 28, 1847.

Rev. WILLIAM GOODELL:

REV. SIR,—I have received the letter which you and your reverend brethren did me the honor to address me on the 21st inst., and I beg to return you my most cordial thanks for the congratulations which it offers on the successful termination of my poor endeavors in behalf of the Protestant subjects of the Sublime Porte. I shall not fail to bring to the knowledge of Her Majesty's Government and of Her Majesty's Ambassador, the sense which you entertain of the efforts which they have made in the same cause.

Permit me also to take this opportunity of publicly stating, how much the Protestants owe to you and to the Society which sent you here. I gladly give my testimony to the zeal, prudence and patience which have characterized all your proceedings in this country, and to which I attribute much of the success that has crowned our joint endeavors.

We, however, are but mere instruments in the hands of a higher Power; though perhaps to you, Reverend Sir, it ill becomes me to make the observation. To that same Power, then, let us recommend the future interests of the emancipated community.

I thank you most sincerely for your good wishes in my behalf, and for your kind expressions of regret at my approaching departure from this country. Be assured that I shall always feel a lively interest in your further progress, and that in whatever part of the world I may be, I shall always endeavor to keep myself informed of your proceedings.

I would fain say one word before parting, on the necessity of you and your reverend brethren continuing to use all your influence to prevent further quarrels between the Protestants and the church from which they are seceders. Let no signs of triumph on their part irritate or offend—persuade them to bear the taunts and jeers, nay, even the insults, to which they may be exposed, with patience and forbearance—urge them to abstain from disturbing the peace and tranquillity of other families by any undue desire of obtaining proselytes—let them respect the religious creed of others, as they desire their own to be respected, and thus they will prosper.

And it may be hoped, that the faith which they have adopted, will, under God's blessing, spread wider and wider, until it shall find a home wherever there is a Christian population in this empire.

I have the honor to be,

Reverend Sir,

Your most obedient, humble servant,

(Signed) COWLEY.

LETTER FROM MR. WOOD.

The Rule of Faith.

MR. WOOD, in a letter dated November 9, 1847, gives the following account of his new work on *The Rule of Faith*.

Although during the last year large draughts have been made on my time and strength for my family, I have been enabled, for the most part, to perform my assigned amount of duty in the instruction of the seminary and in preaching. The last revision of the translation of the second volume of D'Aubigne I have also carried forward, and also carried through the press the work, of which I previously informed you, on the "Rule of Faith," or the "Bible and the Church." It is a large duodecimo of three hundred and fifty pages, and has cost me much labor—the revision of the translation and conducting through the press being at least half as great as that of the original composition. I may be permitted to say that it is received with much interest, and is likely to prove another illustration of the superiority in usefulness which our own productions, however inferior as intellectual works, have, because of their adaptation to the wants and character of the community for whom we publish, over the best publications made for another state of society, which we can select for translation. This book meets a deeply felt want. There is no subject agitated here with so absorbing an interest as the fundamental one—the decision of which virtually decides all others—Which shall we take for our guide; the Bible or the Church? No pains have been spared in the preparation of the book, to make its argument so simple as to be level to the meanest capacity, and yet so comprehensive and cogent as to be satisfactory to the highest; and also to make it a thesaurus of facts and arguments, from which the defenders of the truth can draw weapons abundant and best fitted for their use. Besides an introduction, it consists of two Parts,—the first being on the question "What is the Word of God, or of Scripture and Tradition?" and the second entitled "Who shall decide? or the question of the Word of God and the Church." The general argument includes a pretty full exposition of the predicted great apostacy, the characteristics of which are drawn out in detail, and the topic presented in such a light, as to show, beyond contradiction, the where of its realization. The

subject of the book will draw more attention to it than is given to others of our publications ; and I hope that, with the blessing of God, it may be useful. The fact, unknown to the mass of the Armenians, and as much as possible concealed by the Papists, that the church of the former is anathematized, on the grounds both of heresy and schism, by the Romish and Greek communions, that is, by the great body of the one infallible church which they recognize, is established by abundant evidence, and made much use of in conducting the argument.

LETTER FROM MR. SCHAUFFLER.

UNDER date of January 4, 1848, Mr. Schaufler gives the following account of the experience of

A Jewish Convert.

I have enjoyed repeatedly the privilege of preaching in the Scotch chapel at Galata, on the solemn occasion when Israelites were received into the bosom of the Christian church. This was again the case yesterday, when I preached to a crowded audience of Germans and of Israelites, both baptized and unbaptized. Quite a number of Scotch persons were also present, some of whom understand the German ; and during the sermon preceding the baptismal rite, Mr. Dwight came, with Mr. Simon, the Protestant Armenian pastor, and a number of Armenian brethren. You know already that the Armenians take a deep interest in the spiritual welfare of Israel ; and had we a mission among the latter, as we certainly ought to have, our connection with the Protestant Armenians would be an advantage which no other Society could boast of. There are no lay helpers for the Jewish mission like them, at present, and I doubt whether any can be trained superior to them, at least for these countries. The peculiar character of the Israelite to be admitted into the Christian church, and the history of his conversion, led me to choose for my text the words, (Romans ix. 15,) "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

As I have had much to do with the individual in question, from the first dawn of spiritual light upon his darkened

mind to almost the day of his baptism, and observed him through his struggles out of darkness into the light of gospel truth and gospel liberty, I think I shall not have overstepped the bounds of Christian modesty or missionary courtesy, if I give you an account of this interesting case as far as I can remember it.

The man baptized last Sabbath used to get his livelihood, as many of his unconverted brethren do still, by walking about the streets all the day, and frequenting coffee-shops, wine-houses, and haunts of wickedness, to brush the shoes and boots of people. The fee for this service is ten paras, or a little more than a cent. But of this abject class of men, he was the most abject. There are never wanting among them young men who have seen better days, who appear at once promising in many respects, and who desire, the sooner the better, to quit this degrading and morally dangerous employment. Not so poor Solomon. Ignorance, joined to a most confused, unmanageable mind, and a language consisting of a jumble of Hebrew, German, and Russian words, all of them pronounced corruptly and indistinctly to the very last degree ; all this seemed to make an exchange of thought with him, or the conveying of instruction to his mind, an undertaking well nigh hopeless. Withal he was in the habitual practice of vices, such as drunkenness and others ; of all the Jews about us, the most uncleanly ; and so utterly discouraged about becoming any thing better, that in his estimation shoe-brushing was the calling in which he was to live and to die. In his belief, he was an atheist, or at least tried to be one ; and in short, the whole person, as he was then and is now, was to me the most forcible illustration of the great and glorious truth, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

Not long after our return from Vienna, when Mr. Schwartz began to hold meetings for adult Jews, to explain to them the Scriptures from the Hebrew Bible, I not only often accompanied him, but frequently took the responsibility of the exercises, till at last the care of the Scotch mission devolved upon me for about a year.

With some exceptions, when he was drawn away by other infidel Jews, Solomon was always present in the meetings, and never, I believe, failed to bother the person who happened to speak, with his

confused questions and difficulties, to which there seemed to be often no conceivable drift or pith. There was, however, one redeeming quality in his troublesome interpellations, namely, the matter seemed always to interest him deeply; and there was in him an expression of anxiety about what was true in this case, which I liked, and which never permitted me to lose patience with him. At last, he rose to the dignity of a school servant in the Scotch mission school; a responsibility which he considerably hesitated in taking upon himself. This station he occupies now, keeps the school-house clean, brings the smaller children to school, and accompanies them safely home again, and drills them while at school in reading Hebrew syllables and words.

The progress of his mind from darkness to light has been slow, but remarkably steady, and seems to have been marked with a most extraordinary, most scrupulous honesty in estimating his own progress in the truth. I have used some rather emphatic expressions above in speaking of the sunken condition of poor S., but that they are below rather than beyond the truth, any one who has known the man would willingly bear me witness. And I am equally accurate and considerate in the choice of my expressions, if I say, that in my late frequent private seasons of conversation and prayer with him, I have been astonished at the truly wonderful discrimination and judgment of S., in observing and in describing, though in coarse and bungling terms, the various changes of mind through which he has gone for some four or five years past, and which he never, to my knowledge, disclosed to any body until lately. Dates, meetings, texts, sermons, the feelings produced by them, and the changes in life growing out of them, all live in his mind with perfect clearness and distinctness.

"I was an atheist and an idolater at the same time," he once said to me; "a slave of vice, a violater of every commandment of God, and full of self-righteousness besides. A five piaster piece was a little idol, a twenty piaster piece was a greater one, and a hundred piaster piece a great god. But that the true God existed, I did not then believe. At such a meeting, (mentioning it,) when you spoke from such a text, (which he cited,) I was radically cured of atheism. I ever afterwards believed in the existence of God. At the baptism of such an individual, (mentioning him,) at the

Scotch chapel, I was convinced of the Messiahship and the divine character of Christ." This was, perhaps, the turning point of his life. Having obtained the conviction that Christ was a divine Savior, he returned home to his room in the school-house, shut his door, thought of his wretched and lost condition, wept, and said, "Lord, if thou art a Savior from sin, save me from such a temptation," (calling it by name.) But let him speak for himself. "When I came home to my room, I wanted to ask the Lord, that if he was a Savior not only from ruin, but also from sin, he would save me from this one sin. But alas, there was nothing in my Hebrew prayers that met the case. Then I thought, Does the Lord know Hebrew only? Does he not know also Jewish-German? So I spoke in German, which I had never done before in prayer. Since that, I pray in my own language." Referring to the petition mentioned above, he added, "And I will not say that it lasted a day, or a night, till my petition was answered. Immediately, on the spot, I felt that I was delivered, and needed no more yield to this temptation." "But," I asked, "have you never had any temptations afterwards to the sin from which you were then delivered, as you think?" "Oh, yes! Very many times, indeed. But when temptation came, I immediately repaired to the Lord in prayer, and he as regularly and as faithfully defended and delivered me." "When I was delivered from one temptation," he said again, "I thought, let me try it in another particular. I said, Lord Jesus, art thou a Savior only from this sin? And art thou not also a Savior from that other one? (drunkenness.) Certainly thou art. Save me from this vice also! And he saved me in the same wonderful manner, and so on. But, oh! what did I then? When I restrained prayer, then I fell into temptation again; and then I said, 'Shall there be evil in a city and the Lord hath not done it?' And when I again resorted to prayer, and the Lord saved me from the snares of vice, then I felt that I had done him service, and not he me. Thus I became the thief of that glory which was due unto the Lord, and imputed my own sins to him. And thus I sank deeper into sin. Whether I overcame sin, or was overcome by it, it was all one."

The result of these and many like exercises of mind, was deep distress, how to get out of this twofold ruin, a thorough conviction that he could do absolutely

nothing but sin, and a clear, practical confidence that the Lord, and he alone, could save him from all his sins. His sins were the great burden, the all-absorbing concern of his anxious mind. Death and eternal ruin came next to be dreaded and deprecated. But S. never separated sin and damnation following so as not to strive and pray first for deliverance from sin, and then next to expect that salvation would come without fail. The conviction he had gathered from his experience, of the desperate wickedness of the human heart, of the utter impotence of man to lay aside, truly and really, even one single sin, and of the unavoidable necessity of his either falling into the snares of sin in its coarser out-breakings, or his being entangled hopelessly in the more specious, but also more fatal evils of self-righteousness; that conviction was so deep, and the dread he felt of taking again credit to himself so great, that that again almost proved a fresh temptation to him. When, during the course of his last and keen conviction, he frequently visited me, and I urged him to repent of all his sins, and especially also to believe, as a hundred years' repentance would do him no good without faith, he anxiously protested that he could do neither, but that the Lord must do it for him. At last I was almost obliged to scold him, in order to pluck him away from this ditch, into which he seemed ready to settle down. "God does not repent nor believe; you must," I told him. "You, Solomon, must exercise repentance toward God, and faith toward our Lord Jesus Christ, or you must be damned. I know you cannot do that of yourself. I know also where you must get it, and you know it too. But this is not my concern, but yours. You must have repentance and faith, or you must perish forever; and you may get them where you can, I care not where. I cannot give them to you. We are all, alike, beggars. Neither of us has any thing. And if all beggars on earth were brought together, they would be just as poor, jointly, as they were before, individually. But there is One who is no beggar. He has, and he can give. If you get it from him, well and good. If not, then you are undone." But S. is equally afraid to make Christ a servant and cloak of sin. When, at the baptism, Mr. Allan asked him, Do you confess yourself to be a sinner? he, anxious lest this should imply that he was to continue in sin, overstepped the set bounds of his regular replies, and said,

"Yes, but in Christ I am free from sin."

It would be impossible, and it would lead too far, were I to attempt to embody in this letter all that through which S. passed, to my own knowledge, before he felt it his duty and privilege to profess Christ before men. Let me only add this, that his case was brought to maturity under the influence of a season of heart-searching seriousness among the church members and in the congregation connected with the Scotch mission. From about the beginning of November last, as I can remember, there was manifested a deeper seriousness in the divine services at the Scotch chapel. Mr. Allan, being left alone in charge of the German services and meetings by the absence of his German fellow-laborer, needed help, and I was naturally led more frequently to take the charge of the German service than I should otherwise have done, and was thus drawn into the work. At the same time Satan seemed to be exceedingly active among the inexperienced church members from Israel, stirring up strife between them about trifles, and creating much bad feeling, not only against one another, but in part even against their worthy pastor, Mr. Allan. It was then that the propriety of having a day of fasting and prayer for his people was suggested to Mr. Allan's mind, and the church members entered into the measure with an encouraging degree of readiness and solemnity. At Mr. A.'s invitation, I preached in the forenoon of that day, from Isaiah xxxii. 15—18. The season was solemn. In the after part of the day, the church members, and probably some other serious persons with them, had meetings for prayer. The Sabbath after was their regular communion season, in which I took part. And a most solemn and melting season it was. Several inquirers were present. S. wandered about the premises like a lost sheep. Between the day of fasting and the communion day, all difficulties between the church members had ceased. Each had enough to do with his own feelings. At the Lord's table they melted all, as it were, into one soul at the feet of Jesus. As you might expect, this gracious visitation had the most happy effect upon the inquirers, and among them, especially upon poor Solomon, whose time of love had now come. From that time he visited Mr. A. and myself often; we often prayed with him, at which seasons he always poured out his soul at the feet

of Christ in his peculiar dialect and his characteristic bluntness and quaintness. But I do not remember ever to have joined in prayers more earnest and pressing, more simple and childlike, than the effusions of this soul panting after God.

Some time before his baptism, he described the change which took place in him when he passed from the mere admission of the truth, into what I should call "the faith of the operation of God," in the following manner. He said, "Formerly, I had got hold of faith. Now, faith has got hold of me. Formerly, I could keep hold of faith, or let it go, as I pleased. Now, faith keeps hold of me, and I must believe." Shortly before his public profession, he stated the change of his affections thus: "Heretofore the Friend of my soul was behind me, and the enemy before. I heard the voice of the Friend, but the enemy I followed. Now, it is all different, and all the contrary of what it used to be with me. Now, the enemy is behind, and the Friend before me. I hear the voice of the enemy, but have strength and grace to follow the Friend." At such times he would, without a warning, sink upon his knees, and pour out his soul in confession of sin, giving of thanks, and protestations of his trust that the Lord could and would save, as I have seldom heard.

I had been for some time fully satisfied as to the reality of his change of heart by the sovereign grace and power of God, while he himself could not yet admit a fact so glorious, so wonderful. At last, however, he was obliged to confess what he could no longer deny without sinning against the grace of God and the love of Christ; and, pressed as he himself stated, by the weight of Christ's declaration, "Whosoever shall confess me before men, him will I confess before my Father in heaven," he applied for baptism. When Mr. A. sent him to his fellow-laborers, now living in Hass Koy, to be examined by them also, and when they pressed upon him the necessity of getting, first, a connected knowledge of the doctrines of grace, &c., he came back to Mr. A., exclaiming, "I get a knowledge of the grace in Christ upon a sinner! Why, this subject is as high as from earth up to the highest heaven; and when it has reached there, the heavens are not yet high enough for it! I believe it, without knowing." And, upon that faith, he was baptized. Rejoice with us. Pray for us!

Trebizond.

SEMI-ANNUAL REPORT.

MR. POWERS gives the following history of the mission and of the church, during the six months previous to January 1, 1848.

In reviewing the last half of the year just closed, it becomes us to make special acknowledgement of the mercies of God. In journeyings by sea and by land, and at home in the midst of pestilence and death, the mission families have been preserved in life, and for the most part in health. The little flock, also, to whom we minister, have been under the care of the great and good Shepherd, who has mercifully watched over and kept them in the hour of peril, when hundreds were falling on their right hand and on their left. Difficulties, which have well nigh rent this little church asunder have been settled, and brotherly love and harmony of feeling in a good degree restored. The rights of the Protestant Armenians, as a separate community, have been publicly acknowledged and respected. Two persons have been added to the church, and a native preacher has received a call to settle as pastor. These are among the mercies which have crowned the closing year, and call for our devout thankfulness.

At the commencement and during the greater part of the last half year, a dark and threatening cloud hung over us; but it has dispersed, doing us in the end, we may hope, no harm, but good, by abasing high looks and proud thoughts, and exciting to more watchfulness, prayerfulness and humility. Difficulties between several members of the church, growing in part out of conflicting interests, and in part out of a want of Christian prudence and forbearance, had grown to such a pitch that recourse was had to arbitration. This, however, resulted in nothing favorable, neither of the disaffected parties abiding by the decision of the arbiters; and the breach, instead of being closed, seemed wider than ever. As a matter of course, other brethren became involved in these difficulties, till the whole church exhibited a scene of excitement, wrong feeling and hard words. At our communion season in July, several brethren absented themselves from the Lord's table, and one separated himself from the Protestant community and declared his intention to have no more connection with it.

About the same time, one of those more particularly concerned in these difficulties, was seized for the government service in the army or navy, and after lying in prison ten days, was sent to the arsenal at Constantinople. This was done at the instigation of the Armenians, and was only another act of persecution added to the long list which they have perpetrated on these poor Protestants. This brother, receiving the paltry sum of eighty cents per month and found, remains still at the arsenal, where he is liable to remain for five, eight, or ten years, unless he can procure a substitute at an expense of one hundred and fifty or two hundred dollars, which he has hitherto tried in vain to do. It should here be remarked that, before being thus unrighteously seized and hurried away from his home, to be clad in the poor miserable garb of the military and take his place among a nondescript soldiery, this brother manifested a penitent, subdued and humble spirit, and has since submitted to his lot with Christian meekness and patience. Another brother, equally concerned in these difficulties, soon after removed to a neighboring city.

Such was the state of things among us, when, about the 10th of September, the cholera made its appearance in this city; and so terribly was this scourge of God permitted to do its work, that, although the city was in great measure emptied of its inhabitants on the first appearance of this fell destroyer, still it is supposed about two thousand persons were hurried into eternity in the space of three or four weeks. The Protestant Armenians, in common with other multitudes, fled to the neighboring villages, and in the abounding mercy of God were preserved. Only two of their number—small children, and those not decided cases of cholera—died during the autumn. This signal preservation was a subject of surprise and observation among all the other inhabitants of the city.

During this dispersion of the church and congregation, all public services at the chapel were suspended of course; but at one of the villages, whither most had fled, religious services were held every Sabbath; and if some of the regular congregation were absent, others from the village filled their places. What influence the danger to which our brethren were exposed, and the kindly interposition of Providence in sparing their lives, had in softening their hearts, it is impossible to say; but when they

came together again in October, to mingle their prayers and praises in their accustomed place of worship, a better state of feeling prevailed, and even the brother who had separated himself from us in so threatening a manner, manifested a more friendly spirit. Still there was a sensitiveness and soreness of feeling on the part of some, that manifested itself on repeated occasions to the no little discomfort of the church. Some, who had not been particularly involved in former difficulties, were distressingly poor, and wanted aid from us which we could not impart; and some had been out of employment—one for more than a year, and another for nearly three years, and most of this time in prison or in exile for the truth's sake—and these wanted employment, which we could not give. From all these causes, we were kept in an unhappy excitement for many months. We have the happiness at length, however, to see a better state of feeling prevail among us. Past difficulties have been healed or forgotten; pecuniary trials and embarrassments have been met in a better spirit; and the disaffected brother who had gone out from us, has returned. Having acknowledged his error and his sin to individuals whom he had personally offended, he has to-day made his confession to the church, implored forgiveness, and been restored to its fellowship and confidence. All the members of the church, therefore, are now in good and regular standing.

During the period under review, one woman has been admitted to the church. This is the more worthy of notice, as it is the first instance of a female in Trebizond making profession of her faith in Christ. Those who have read the communications from this station in years past, will recollect that no very favorable testimony has been borne to the character of the females of this city. They are in general exceedingly uncivilized, ignorant and bigoted. The Gospel, however, is capable of making even them the devout and humble followers of the meek and lowly Jesus. The woman above referred to has for many months been increasingly interested in hearing the word of God. She is one of the very few women in Trebizond, who can read a very little. The evidence she gives of piety in her general deportment contrasts strikingly with the character of most of her country women, and we cannot but hope her light will so shine that others will be led to glorify our Father who is in heaven.

The brother whom our last report left in exile, has returned to the bosom of his family and to our community, by permission of the Sublime Porte. As he was sent into exile previous to the organization of this church, and consequently had not had opportunity of making a formal profession of his faith, he has done it since his return, and been admitted to church fellowship; presenting, at the same time, his infant son, born during his absence, for baptism. The whole number of communicants is now sixteen. Of these, three are absent, viz., one in Erzeroom, employed by the missionaries as teacher; one in the arsenal at Constantinople, and one in our seminary at Bebek.

In November, our congregation was formed into a Sabbath School, the men, women and children constituting severally one class.

You doubtless will have learned ere this, that the Protestant Armenians at the capital have obtained a Bill of Rights from the Turkish government, recognizing them as a distinct community, having rights and privileges in common with other Rayah sects of the empire, and appointing for them a civil head.

A copy of this document has been sent to the Pasha of this city—as also to other Pashas in the empire—appointing him the civil head of the Protestant Armenians under his jurisdiction, and instructing him to recognize them as wholly separated from the Armenian nation, and to protect them from all injustice and wrong on the part of their former persecutors. This event has filled all hearts with joy and thankfulness. Verily, God has visited his people. He has done wonders for his chosen. Praised be his holy name. As one of the benefits of this emancipation, I may mention that two weeks ago a permission of marriage between a member of the church and his betrothed, was obtained directly from the civil authorities, not only without the approval of the Armenian Primates as heretofore, but in spite of their determined opposition and remonstrance. And the marriage ceremony—the first among the Protestant Armenians of this city—was performed in a private dwelling in an appropriate and Christian manner, to the great delight of all present. All expressed themselves highly pleased with the beautiful simplicity and appropriateness of the Protestant mode of performing the ceremony; so much so that one woman, in contrasting the ceremony she

had just witnessed, with the childish fooleries connected with her own nuptials, expressed a wish that she might be married over again.

A young man of decided piety and respectable talents, who has studied for the ministry in the Bebek seminary, has been with us several weeks, preaching as a candidate for settlement. He has this week received the unanimous call of the church. He will soon return to Constantinople, where he expects to be married to a young lady who for several years has been connected with our female seminary in Pera, and who is in no respect less fitted to be pastor's wife than he is to be pastor; and as soon as practicable, will return to us to assume the pastoral relation of this church. We shall consider ourselves highly favored in securing so valuable helpers in our work, and this church highly favored in securing the services of persons from their own nation, so well qualified to labor among them in spiritual things.

In view of all the mercies which the God of Zion has bestowed on this community, especially in giving them rest from their enemies round about and entire emancipation from Armenian bondage, the last Wednesday was observed as a day of public thanksgiving to Almighty God. At eleven o'clock in the forenoon, the congregation assembled in their accustomed place of worship, offered up their united and fervent praises to the Author of all their mercies, and were addressed by Mr. Bliss, the pastor elect, and myself; after which a table was spread for the congregation, when all, men, women and children, amounting to a little rising of fifty persons, partook of a plentiful repast, in a truly social and joyful manner. All our past difficulties seemed forgotten, one feeling of brotherhood pervaded all hearts, and every countenance bespoke an honest thankfulness. It was a season, the remembrance of which will always call up delightful associations in the minds of all present.

Erzeroom.

LETTER FROM DOCT. SMITH.

Is a letter from Tocat, November 9, 1847, Doct. Smith gives the following account of an excursion through a country which is interesting, because it is the proper home of a large and important part of the Armenian nation. It will be seen that some rays of truth had penetrated to all

the principal places. The favor shown the missionary by the Turks is easily explained, as they abominate most of the corrupt practices which he opposes. It will doubtless be extended to other missionaries, in other cases, and will be of some value as a means of protection against nominally Christian enemies. On the other hand, the fact that the Turks regard Protestantism with any degree of favor, may prejudice many against it; nor can the favor itself be expected to continue, if the Turks shall ever find the truth bearing hard on their own consciences.

Yegh—Predatory Koords.

We left Erzeroon (two Armenians, besides muleteers, attended me) on the 21st of June, and going six days in a south-west direction, arrived on Saturday night at Yegh, an Armenian village of thirty houses. The Sabbath was mostly employed in conversation with the priest of the place and others, upon spiritual subjects; but what was said seemed to make little impression, for the people were in a state of war, and entirely occupied with affairs of the battle field. The Koords who inhabit the region around this village, had lately made attempts to pillage from it, and two villagers had been wounded with bullets, and several animals killed. This day, indeed, a company of Koords undertook to drive off some buffaloes from their pasture, but the people armed, pursued and drove away the invaders. Most of the country between Erzeroon and this place,—more than a hundred miles,—is exposed to this kind of robbery, and hence is greatly depopulated. As the road through this region is never perfectly safe, (a robbery took place upon it the day before we arrived at Yegh,) and that by Erzingan is yet worse, it may be a difficulty in the way of supplying with the preached word, Egin, Harpoot, Arabkir, &c., from Erzeroon as a centre; and therefore you may derive thence an argument for the occupation of Tocat and Aleppo. We left Yegh on Monday, with guards, and in eight hours arrived at Palow. Here we made our first stop, and you will expect a brief account of what transpired.

Palow—Kind reception by Turks and Armenians.

Palow is situated on the south branch of the Euphrates, and has a population of about two thousand Armenians, and a considerable larger number of Mussulmans. I obtained a room in a khan, from

whence it was soon noised abroad that a physician had arrived, and people began to call the same afternoon. Among the earliest visitors were the Cadi, Mufti and other principal Mussulmans of the place. The confidence which they reposed in me was evinced by many kind marks of attention, and especially by the Cadi's sending a crier through the streets, to make known that I was ready to vaccinate gratuitously all children who had not had the small-pox. Of course, my medical practice was extensive; but this I will not enlarge.

As soon as the fact of my having books to sell was made known, many Armenians flocked to my room, some through mere curiosity, and others to purchase something to read. Sixty-nine books and tracts were sold, and three or four given away; not including fourteen which were afterwards returned. The purchasers were almost universally young—those advanced in life not being able to read. Probably 150 or 200 visited me in this way; and I think the greater part of them gained from us more or less knowledge of the gospel and the duties of the Christian life. Six priests came for conversation alone, and two of them informed us that they were or had been owners of the Modern Armenian New Testament published in Paris. I afterwards learned that one of them had attempted once to distribute some of our books, and had been called to account for it and threatened with banishment by his bishop. While we remained there, our books were read every where openly in the market; and once, nearly fifty Armenians were gathered in a square before my room, reading and listening to different tracts. We spent a week in this place, every night wearied with conversation, and on leaving, were affectionately bid "God speed" by all classes as we went through the market.

Many particulars might be recorded to throw an interest over every day of our visit. I will mention one. A young man, say twenty-five, after hearing the reading of the Scriptures and conversation for an hour or so, said to one of my attendants: "I never heard any thing like this before, and it makes me weep to think of the state I have been in, and the condition into which our nation has fallen." We afterwards saw much of this man, and hope that he may have been under the special influences of the Holy Spirit. Several others appeared to be fully convinced of the errors of their church and of the need of a revival of

pure religion; but our great hope from this visit is from the seed sown in the form of books.

It is remarkable that in a place of the size of Palow, and having twelve priests, a missionary, for a week together, should be able to preach and sell books openly, as we did, without meeting with more open opposition. We have evidence that private cautions were issued by some of the priests respecting us, and very likely the books which were returned were brought back for this reason; but we left in open friendship with all, and greatly rejoicing that we had been permitted to labor there in such pleasant circumstances. We owe doubtless much to the kind attentions and public approbation of the Mussulmans mentioned above, as the cause of this state of things.

Harpoot—Inquiry and Opposition.

In a little more than two days from Palow, we arrived at Harpoot, a place of about three thousand Armenian population. We took up our quarters in a khan, and found that our coming had been heralded by letters from our ever watchful enemies in Erzeroon. During the four days previous to the Sabbath, I however received about 150 calls from Armenians, and had so much of religious conversation with men of an inquiring spirit, that I was absolutely exhausted from fatigue when Saturday night arrived. Among the last visitors on Saturday afternoon were a priest, two of the rulers of the Armenian nation, and the teacher of their school. Their errand was to find out the object of my visit, and perhaps also to discuss with me religious questions. When they arrived, I had around me eight or ten auditors, to whom I was explaining some of the most important evangelical doctrines. A question from the priest changed the subject, and I preached for about half an hour, as pointedly as I knew how, upon the duty of teaching and receiving the word of God as sole authority in matters of faith, and upon the importance of every man's reading it for himself in a language he could understand. Another question led me to speak of the necessity of a change of heart, and its consequent, a reformation of life, in order to salvation; when the priest, with some manifestation of passion, left the room with his company, saying, "However much a man sins, if he confesses to the priest and says, 'I have sinned,' he will be forgiven." In a few moments the other

auditors were sent for by the ruler of the nation, and my room was stripped of company.

After this occurrence, you will be prepared to hear that the next morning my arrival in town was announced in each of the five churches of the city, and that a prohibition of all intercourse with me or my attendants was issued, attended with a threat of excommunication in every case of disobedience. That day, no person came to my room; but one of my servants had a good opportunity to converse with several in the room of a neighbor. On Monday, no less than sixteen Armenians came to see me, notwithstanding the anathema impending over them; but though some came only for conversation, I suppose that all publicly justified their calls on the ground that I was a physician. Tuesday morning, eight more Armenians visited me; but having a good opportunity to set out for Arabkir, and having stayed here nearly the week I had intended, I left the place about two o'clock, assured that in Harpoot, the kingdom of Christ, if not set up, is at least near at hand. To give any idea of the encouragement afforded by the attention given to the truth by many of my hearers, and by the spirituality of their inquiries, would require a detail out of my power to give.

A Tinman, and his Influence.

Doct. Smith gives the following account of the means by which the way for the truth had been prepared at Harpoot.

About two years ago, a tinman, a native of Harpoot, on leaving Erzeroon, where he had been a serious inquirer for the truth, obtained a quantity of books and brought to his home. These he commenced distributing among his acquaintance, talking with all as he had opportunity. Unable to read himself, he for a while depended on others to read to him, while he commented on what was read; but unable thus to do all the good he wished, he commenced to learn to read himself. For about a year he thus exerted an excellent influence, exhibited meekness in persecution, and by his prayers and counsels, taught, comforted and strengthened those who began to inquire for this, to them, "new way" to eternal life. But a melancholy providence terminated his days on earth. He was drowned near Egin, leaving behind him the testimony of his life, as now recorded, to lead us, while we mourn for

him, to do it with hope. Most of the books left by this brother undistributed, were afterwards obtained by the bishop and burned. A copy of the Modern Armenian Psalms, however, fell into the hands of the priest of a neighboring village; and one of his hearers informed me, that from the time of his receiving it, he began to seize upon every opportunity to preach to the people, particularly turning his attention to the exposition of that portion of the Scriptures whose translation had thus come into his possession.

Inquirers in other Places.

A man from Argona, about half way to Diarbekir, called upon me while in Harpoort for books, and gave me reason to hope that he had been for nearly two years an inquirer for the way of life. His attention was first awakened at Erzeroom, and for a while he was supplied with books by one of the priests referred to in the above account of Palow. He represented himself to me as making efforts to enlighten his fellow-townsman. Three men from Diarbekir also called upon me, to inquire what these things meant of which they hear so much. In that place you remember that I left some books when on my way from Mosul, and I now understand that others have been sent there from the Tille and Balikhessar fairs. The result is, that there are there six or eight who study the Scriptures with prayer. It is thus, in a silent manner, that God is sending forth light every where in the interior of this empire,—though it may be only at intervals that we shall hear of places like Antep, [Aintab] where the light has become a burning and shining one.

Interesting Report from Mosul.

From a credible source I learned at Harpoort, of a great excitement now existing among the Chaldeans of Mosul and vicinity. It has arisen from the appointment by the pope of a Frank patriarch over that church. A large party oppose the measure, as contrary to a stipulation made when they became Catholics, that they should always have a patriarch of their own nation. Thus this house is divided against itself. From the same source I learned that the Chaldean Bishop at Diarbekir is laying out plans to bring all the Nestorian population of Koordistan into the pale of the Latin church, as soon as the district

becomes established under Turkish rule. But God is there, and we may safely commit these Protestants of the East into his hands; especially as he is fast raising up at Oroomiah the very best instrumentality to subdue them unto himself.

These "Chaldeans" are apostate Nestorians, who, some years since, consented, on certain conditions, to acknowledge the supremacy of the Pope. The Roman Catholics have estimated them at fifteen thousand, which is probably a great exaggeration, as is usual with them in such cases.

Arabkir—Armenians, friendly and hostile.

Three days from Harpoort brought us to this city, containing an Armenian population of six or seven thousand. Upon invitation, I took up my lodgings at the house of the father of one of my attendants, and visitors began the same evening to call upon me. On the first Sabbath of my stay, I had an interesting season of prayer and conversation with four men, residents of the place, who have been enlightened at Erzeroom, and who call themselves evangelical. Two of them appear spiritually minded, and all were anxious to hear of Christ and him crucified. Besides these, twenty other persons listened attentively to religious instruction at different times during the day. On Monday and Tuesday, visitors and opportunities to visit increased, and with the exception of some angry words said to me by the Bishop during a call which I made him, nothing gave evidence that I should not remain at my lodgings unmolested. About noon of Wednesday, however, my host, a man of eighty-seven years of age, was seized by a Turkish police-man and lodged in prison for a debt of twenty dollars, which he owed to one of the Armenian rulers; and on the morning of Thursday, the Bishop excommunicated both my host and wife, and forbade all persons having any intercourse with them or me, upon pain of his eternal anathema.

Interference of the Turks.

About the time of seizing my host, the same officer came and ordered me to leave the house, as the Armenian nation had complained that my stay there was a nuisance; and had petitioned that I should be removed from their part of the city. I replied, "Let the Governor of the place furnish me with a suitable room, and I have no objections to changing

my quarters." On Thursday I was accordingly provided with a comfortable room, near the principal business place of the city, and the police officer forced Armenians into his service to transport my luggage. Once arrived at my new room, the Turks began to crowd in, to inquire why the Armenians had interfered to secure my removal from their neighborhood, and I had a good opportunity to unfold the real ground of the Bishop's rage. I found the Turks here, as everywhere, deeply interested in hearing of the discrepancy between the (falsely called) Christianity of the East, and the precepts and example of the blessed Savior. Several declared to me that they had often labored to persuade their Christian neighbors to remove the pictures of God from their churches, to pray to God and cease the worship of saints, and to apply no more to priests for the forgiveness of their sins; but their minds, they said 'seemed to be darkened.' I read to them freely from the Scriptures upon the crying sin of idolatry, and all expressed their astonishment at the departure of the Armenians from the plain injunctions of the Bible, their professed standard of faith. Subsequently I was invited to the house of one of the first Turks in the city, for the purpose of discoursing on these topics more at large.

I have reason to believe that but for this and other acts of friendship on the part of Mohammedans, the Armenians would not have ceased molesting me until they had driven me from Arabkir. A particular instance or two will evince the advantages of this friendship of Turks more fully. An officer seized my attendant one day upon a false charge of debt to an Armenian. A crowd of Armenians rushed around him, crying, "Protestant, Protestant," and he seemed to be in immediate danger of suffering from their violence, when an athletic Mussulman made his way into the crowd, and pushing one this and another that way, cried out, "What have you to do with this man? He has a question of indebtedness to settle, and you are not needed. Go and mind your own business!" And they began to draw back terrified. One day a Catholic from Aleppo called upon me for controversy, and was followed into my room by several Armenians, whose object seemed to be to create a disturbance. Some Mussulman neighbors, hearing their loud talk, left their shops and joined the assembly; and when the Catholics had

excited the Armenians into a ferment, by saying that we do not call Mary the mother of God, nor believe that the bread and wine of the sacrament are the real body and blood of Christ, these Mussulmans began to cry out in my behalf, and soon dispersed the crowd by saying that they blasphemed, and that I alone was in the true gospel way.

Another Sabbath's Labors.

On the second Sabbath of my stay, my room was filled from nine in the morning to ten in the evening, with persons who came for religious conversation. As they were coming and going, I judge that not less than one hundred and fifty Armenians and twenty-five or thirty Turks were among my hearers during the day. I was all the while speaking, but during most of the day the discourse took the form of dialogue with two or three of the most prominent persons present;—among whom were two Armenian physicians, a teacher, and some others well educated for their nation. The others, having minds less elevated by discipline, stood by, generally from twenty to thirty, listening in silence to our discussions. Two or three times during the day, some ill-disposed persons and boys obtained admittance to the room, notwithstanding a person was placed at the door to exclude such, and some disturbance commenced, but an appeal to Turks who were present, at once secured their interference, the room was cleared of the disorderly ones, and quiet was restored. Repeatedly also a large crowd of boys assembled upon the flat roof of a house overlooking my room, and commenced cries of "Protestant! Protestant!" but the interposition of Turks was volunteered, and with perfectly good results. Once, so large a number of men and boys crowded the street for a distance around the entrance to my quarters, that a friendly Armenian felt called upon to report the state of things to a city officer. With this officer were sitting some Mussulmans for whom I had prescribed, and who said, on hearing the Armenian's story, "This American is a good man; all he says is from the gospel, and true." Upon this the officer sent a police-man to prevent any disturbance that might take place. After driving away all those in the street, this man came into my room, and inquired if any of the crowd who filled it gave me any ground of complaint; saying that he had commands from his superior, to send

away all who were to me a source of discomfort.

I mention this friendship and interference of the Turks, as it was doubtless the only thing that secured me sufficient quiet to preach to the waiting Armenian listeners, who came and went on this Sabbath; I will not say—that saved me from the hands of violence and blood. To my medical practice, so far as instrumentality is concerned, this friendly feeling must be attributed; but I would ascribe the praise to God alone, who governed and guided their hearts.

The number of Armenian visitors on this Sabbath was unexpectedly great, and I was led to search for some particular cause. It appears that the bishop, disappointed in not being able to isolate me from Armenians, had apologized that morning in the church for having prohibited any from coming to me, and said, "that he had no objection to any one's calling upon me, even for religious conversation, provided they were learned persons, who could convince me of my errors; but that he meant to exclude the ignorant, who would be in danger of being poisoned by my infidelity." All then not classed among the *ignorant*, felt that they had liberty to come and converse on religious subjects; and who, in this country, thinks of calling *himself* ignorant? Perhaps the bishop thought a disturbance would be got up, and was therefore willing that a crowd should assemble at my room; but he could not have counted upon the result.

Three at least of those who were present during the day, were deeply impressed with the truth; and one, an educated man, publicly requested a copy of the Modern Armenian Testament, that he might compare it with the Ancient; and he took it home with him, notwithstanding the reproaches and threats of some who saw it. Whether the bishop heard of this or not, he countermanded in the evening the license given in the morning, and again anathematized my attendant, ordering all to spit in his face and to cry "unclean," as he passed them in the streets.

Further Intercourse with Armenians.

I was hardly up the next morning, when an Armenian woman came for medicine for a sick son; and from this onward, Armenian patients visited me just about as frequently as before the prohibition. Besides this, we saw other

evidence of the partial emancipation of the people of this city from the fear of their bishop, in their not obeying his injunctions with regard to my attendant, some even inviting him to their houses, where he had opportunities, two or three times, of talking to some fifteen or twenty, in a group; some also siding with him against the ecclesiastics; and one man of great influence even came to urge him to unite with himself and a few others in going and threatening to call the bishop to account for having improperly excommunicated him, without first calling or sending to him according to the instructions in Matthew 18th.

Every day during my stay, (i. e. ten days after the Sabbath above referred to,) I had more or less calls for religious instruction; a short written discussion also took place between one of the Armenian teachers and myself; and by night I had visits from four persons, who, being known as friendly, had been personally commanded not to come near me. Two men from Argoun, a few hours distant, told me that they had long since given up all confidence in their church, and begged books to teach them the true way of life. One man, who, as far as I know, had heard nothing of the truth but what he may have heard in the crowd on the Sabbath, had a few days afterwards a long talk with my servant, which commenced with the question, "What shall we do to secure a knowledge of the truth, if your master leaves us in our present state? We can worship no longer in our customary way."

Just before I left, a series of acts of persecution against my attendant's wife, (such as turning her out of her house,) together with her entreaties not to leave her alone, led him to conclude upon not returning to Erzeroom at present. He was very hopeful that he would be able to secure quiet for himself by the interposition of Mussulmans. Whether, after my leaving, they drew back from befriending him or not, I cannot say; but a letter from him gives me to understand that he had been constrained to become reconciled to the bishop. Though he did not so explain his conduct, there is no doubt he violated an enlightened conscience in so doing, and we must view him as a fallen brother; but nevertheless, at my last account from other sources, he continued to maintain in his conversations the cause of truth, and there is great reason to hope for good from his remaining there. At the request of one of the Armenians most openly my friend,

a man of wealth, a correspondence has since been opened with him and his companions, by our evangelical brethren of Constantinople; and we cannot but hope that, through this and other doors, God will carry on his work thus evidently begun in Arabkir.

Eight days' ride took us from this place to Kara Hissar, where I spent a week; and three days farther brought us to Kerasoun, from whence, after two days, we left with a boat and reached Trebizond in about thirty hours. At Kara Hissar and Kerasoun I had much religious intercourse with both Armenians and Greeks, but I had no special evidence of a work of the Spirit upon any hearts.

South Africa.

LETTERS FROM DOCT. ADAMS.

WRITING from Umlazi, October 1, 1847, Doct. Adams gives the following account of

Conversions and Converts.

Since my last report of this station, we have enjoyed an interesting period of refreshing from the presence of the Lord, some particulars of which will doubtless be interesting to you. But I would first give you a brief account of an aged female, whom I have mentioned in former communications, and who was the first, and for several years the only convert to Christianity among these people. We have always regarded her case as very interesting; and when we have been depressed in spirit in view of the small apparent results of our labors, and felt disposed to exclaim, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" the contemplation of the power of divine grace to enlighten the darkest minds, and to elevate the most sunken and degraded, as exemplified in this woman, has strengthened our faith, and enabled us to go forward in our work with new cheerfulness and courage.

She was the wife of a chief of a large and powerful tribe formerly living near the Tugela river. The chief, her husband, was killed, and the tribe dispersed by Tyaka, during his bloody career. When we arrived, she was living with her friends about five miles from the station. A few months afterwards, her only son, then about eight years of age,

came to live in our family, and not long after she came and desired to live with us. Her appearance then, clad in her ragged and filthy native attire, emaciated and worn down by toil and hardship, was anything but agreeable. We felt constrained to receive her, under the circumstances, and she became one of the family, and attended the daily services in the native language with the other members of the family. Having grown old in heathenism, her mind was of course very dark, and it seemed at first almost impossible for her to comprehend religious truth. She was always attentive, however, and gradually became interested and inquisitive. In six months she was able to give appropriate answers to questions upon the portion of Scripture read and explained at evening prayer; and before the expiration of a year, she could generally give a clear and full account of the reading and comments at evening prayer, and of the sermons upon the Sabbath. As her knowledge of divine truth increased, her interest became greater. Indeed, she appeared from the first to receive and acquiesce in the truth as fast as she could comprehend it. She learned in a few months that she had a deceitful and treacherous heart, that she had been sinning all her days against her Maker and Preserver, and that she needed a Savior to deliver her from deserved destruction. Light entered her soul, and her views gradually became consistent and clear. It was long, however, before she expressed to us a hope that her sins were forgiven, and of her acceptance in Christ, while her exemplary walk left no doubt upon our minds that she was truly born of the Spirit. Her conduct was irreproachable. She was punctual and regular in her attendance at meeting and in her private devotions, and while all around were living in darkness and following their evil customs, she took a firm and decided stand on the side of the Lord. She not only ceased to join in the heathen practices of her people, but reproved them by her exhortations, as well as her example. Early in 1846, she expressed a desire to profess Christ publicly, and was baptized in June of that year, when she sat down at the table of the Lord, to commemorate with us his dying love. The occasion was one of great and delightful interest to us, and the scene made a powerful impression upon the large assembly which witnessed it. She was the first fruit of the mission—the first who came out from her dark-minded and degraded

countrymen to profess Christ and join herself to his people.

We feel that we have in this woman an able and efficient helper. She has naturally a strong mind, now well stored with divine truth, and she possesses a good judgment, considerable intelligence, and has a kind and friendly disposition. These qualities, and her being an important personage in her tribe, give her a great deal of influence, which she faithfully exerts in the cause of Christ. She has for several years assisted Mrs. Adams in the weekly female prayer meeting, where, by her fervent prayers and earnest exhortations, she contributes much to the interest and usefulness of the meetings. On the Sabbath she may be seen before the service commences, and in the interval between the services, seated upon the grass in front of the house, surrounded by a large and attentive group of females, old and young, to whom she discourses in her animated and eloquent manner upon the truths of God's word. During the week she spends much of her time in visiting the women at their houses and in their gardens, with whom she spends a short time in conversation and prayer. Though aged, she still retains a good deal of strength and energy, and we hope she may be spared many years to labor in the cause which she loves. She is very industrious, clothes herself well with the products of her labor, and has something to cast into the treasury of the Lord at each monthly concert. Her name is Umbalasi.

A few weeks before Umbalasi was received into the church, it was observed at a female prayer meeting that one of the members, who had at several times been under serious impressions, manifested more than usual feeling, and on conversing with her, she was found to be rejoicing in hope. It appeared that Umbalasi had been for some time laboring with her, and that they had been for some time in the habit of daily retiring to the bush together for prayer.

A few days afterwards, the son of Umbalasi, a young man twenty years of age, came to me in the morning, his countenance indicating the deepest concern, and said he wished to talk about his soul. He assured me that such had been his distress for several days on account of his sins; that he could neither eat nor sleep. In a few days he found peace in believing. We now felt that the Spirit of the Lord was indeed with us.

About this time the husband of the woman who was ascertained to be rejoicing in hope at the prayer-meeting, came to me for advice in regard to putting away his second wife. He had found that polygamy was wrong, and he wished to be free from it. He desired advice and assistance in the affair, as he felt it to be one of great delicacy and difficulty. In the first place, there was a strong mutual attachment; and in the second place, the friends of the wife, would, it appeared probable, be very much offended, if a separation should be proposed. He was resolved upon it, however, whatever the sacrifice might be, and requested me to send for her friends and propose the subject to them. At this time he did not express much anxiety about himself as a sinner, any farther than polygamy was concerned. The parties concerned met, and the affair was soon arranged to the satisfaction of all. He then found that he had many other sins to repent of and forsake, which had not before given him any anxiety. He was soon brought, as we trust, to forsake all for Christ. Another man, who had for several months been the subject of serious impressions, renounced polygamy about the same time, and both were soon after married in a Christian manner.

Many minds were now affected; some had deep and pungent conviction of sin, and there was a deep seriousness and solemnity manifest in the congregation upon the Sabbath, and at the week-day meetings. Several, as we believe, were introduced into the kingdom of our Savior; while some who were the subjects of the Spirit's influence, and who for a time appeared to be very near the kingdom of God, have gone back to their heathen customs, and are apparently more stupid and hardened than ever before. Of those who we trust were converted during this season, one has been received into the church, and four more are propounded for admission at our next communion season. The one received is the son of Umbalasi. He has a tolerably good education, and a good deal of intelligence, and he has been employed by us for several years as an assistant. His name is Unembula. He is married to a young woman who was educated in our family school, and is living near us in a neat cottage built with his own hand. One of the candidates for admission is a young man, who has also been for some time employed as an assistant and now proves very effi-

cient and useful. There are several besides the candidates for church membership, of whom we entertain hopes that they have been born again, and who may be received at some future time. The young converts soon established among themselves a weekly prayer meeting, which is still sustained, and thus far they appear very well.

This work of grace, though not very extensive, was truly refreshing to us, and its results have been most happy upon the cause in which we are engaged. A few have renounced heathenism and joined the standard of the cross. We have evidence also, that the Spirit is still with us, operating upon many minds, though not in a marked and powerful manner.

During the past year, the congregations at this station have not been so large as on former years, in consequence of the removal of the natives occupying land not included within the limits of the location, which has the Umlazi river for its boundary on the north-east side. Of those who formerly composed a part of the congregation, some have removed to the north-east side of the Umgeni river, and others, in considerable numbers, to different parts of the Umlazi location, but are too far from the station to attend meeting regularly upon the Sabbath. Many, also, who lived near the station, and who formed the most interesting part of the congregation, including the recent converts, have removed to the Amanzimtote river, and located near the station at that place. That station is a central point in the Umlazi location, about twelve miles distant from this place, and is favorably situated in the midst of a dense population. We are now making arrangements to remove there. The services at this place will be continued after our removal by one of the native assistants, until the buildings, which are now in a dilapidated state, shall become useless, when we propose to establish an out-station at the Izipingo river, about three miles to the south-west of this, near the sea. We have named the station at the Amanzimtote, Umlazi; and to distinguish this, we now call it the Umlazi River.

New Station and Out-stations.

Writing from the new station of Umlazi, November 23, Doct. Adams says :—

We removed to this place on the 29th ult., leaving Mr. and Mrs. McKinney to

occupy the old station at the Umlazi River. We are much gratified to find that the young converts who had preceded us several months, have not suffered in their Christian character, but have apparently improved. They have kept up their prayer meeting, and are evidently exerting a good influence upon the surrounding people. Our congregations here are large. More than one thousand assemble upon the Sabbath when the weather is fine, and are very orderly and attentive, though they are obliged to sit upon the ground without shelter or shade. We are advancing with a chapel, which, when completed, will be a commodious building, though only temporary. We have a day school of thirty scholars, fifteen of whom live in our family, viz. ten boys and five girls. We may without trouble collect any desirable number of children to instruct, when we have accommodations for them. At present the school is kept in a room ten feet by twelve.

This station is nearly midway between the Umlazi and Illovu rivers, about five miles from the sea, and is favorably situated to be the central point of operations upon that part of the location between the above named rivers, comprising an area of about three hundred and seventy-five square miles, and containing a population of from ten to twelve thousand souls. To provide for the instruction of all this population, it will be necessary to establish two more out-stations, one of which will be at Unwabi, where we have commenced holding service occasionally. That place is eighteen miles from the sea and fifteen miles from this station in a north-east direction. It is central to a population of about three thousand. The people there are very desirous of having religious instruction, and have offered to furnish timber and thatch for a school-house whenever required. We propose to establish another out-station about eighteen miles west of this, near the Illovu river, among the people of the Imbo tribe. We received a visit from Uziingela, the chief of that tribe, several weeks since, and were much interested with him. He spent the Sabbath with us, was very attentive to the preaching, and before he left, expressed a desire to have a teacher among his people. I have since made him a visit in company with Mr. McKinney. We found him exceedingly hospitable and friendly, and very inquisitive about the doctrines taught by missionaries. Very soon after our arrival, he invited us into his tent,

and began to relate what he remembered of the sermon which he heard when he visited the station, of which he gave a pretty good account, and then told all he knew of what is contained in God's word, beginning with the account of the creation. While we remained with him, the truths of the Bible were the theme of conversation. I have rarely met with a native who manifested so strong a desire to understand them as this chief did. I hope a good impression was made upon his mind. The population of this tribe is nearly or quite three thousand. We hope, with the blessing of the Lord, to establish schools and Sabbath services at these two places in a few months.

New York Indians.

LETTERS FROM MR. WRIGHT.

A severe Sickness.

In describing a prevailing epidemic among the New York Indians, Mr. Wright uses the following language, under date of February 28:

About the middle of September a case of fever occurred on the Reservation, of a character very different from any to which the Indians had been accustomed. Its commencement differed little from an ordinary attack of bilious disease; but in a few days it assumed a marked typhoid character. I was absent, attending the convention at Alleghany, and returned a few hours before the patient expired. Almost immediately another case occurred, having no connection with the former, but much more violent, which ended in the death of a lovely girl, aged sixteen, who had recently indulged a hope in the Savior. Another apparently isolated case soon occurred, which also proved fatal, and several members of the family were soon prostrated with the disease; which from that time began to rage like an epidemic. It still continues; for the present, however, there is a little apparent diminution of its violence. It would be difficult to estimate the whole number of cases. Almost every neighborhood has been visited more or less by the disease. A large proportion of the attacks have, indeed, been mild, and most might probably have recovered under such treatment as white people, when sick, receive from judicious physicians and nurses. But such treatment fails to the lot of very few sick Indians.

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On the 16th of March, Mr. Wright added the following particulars:

There is no intermission in the afflictions of this people. The disease has assumed the marked characteristics of the typhus fever; and the deaths, from this and other causes, have amounted to an average of three a week since January 20. Previous to that time, from about the 20th of September, the average had been about two a week. Including one from Alleghany, and four who were off the Reservation at the time of their death, the whole number of deaths, so far as we have heard, is fifty-eight, one-half of whom were victims to the epidemic; the other half to a great variety of diseases and accidents. Reckoning children with their parents, one-half were pagans, and the other belong to the Christian party. One-half also were Buffalo emigrants, the other old residents of this Reservation. There has been also a distribution among the different tribes, Senecas, Cayugas, Onandagas, &c. in almost the exact ratio of the population.

Our churches have suffered severely. We have lost ten members out of ours, and Mr. Bliss has lost six from his. Another of his members is not expected to recover; and two of ours are sick, one rather dangerously. Of the ten members of this church who have died, six were formerly members of Mr. Bliss's church, and four of the church on the Buffalo Reservation. Five of them were probably unconscious of the approach of death, owing to the nature of the disease; the other five were all, apparently, in a very desirable frame of mind to the last, ready to go, anticipating a joyous meeting with their Redeemer, and testifying to the peace and joy afforded by the gospel in the dying hour. Most of those who were unconscious, had given a testimony by their Christian conversation before the attack of disease, that was none the less valuable.

Three excommunicated members of this church have also died. One of them had confessed his sins to the church, and then had united with the Baptist church at Tonawanda; and his death occurred on that Reservation. The other two gave evidence of repentance, one pretty satisfactory evidence before she was taken sick, the other only a day or two before she died. Two others (sisters) expressed a hope of pardon during the revival last spring; but they had had no opportunity to connect themselves with

the church, in consequence of the long protracted and painful illness of one of them. These, and the young man before alluded to in the Turkey settlement, would doubtless have made a public profession of religion, had life been spared until they could have had an opportunity for doing so. One of the excommunicated persons would probably have been restored. So that we may regard ourselves as deprived, in effect, of the labors of fourteen Christians by this mournful dispensation. Several of them were apparently among our best and most useful members.

One of these was Mr. Jones, our former interpreter. For a year or two past he has seemed to be a growing Christian, more ready than ever before to make personal efforts for the salvation of souls. He lingered for months under a painful disease, but every day, apparently, enjoying communion with God, passing through the fires, but not burned, and through the waters, but not overwhelmed, and always magnifying the riches of the grace of God.

Mr. Wright says in conclusion, "Oh pray for us, that the powerful work of the Holy Spirit may be substituted for this work of judgment."

Recent Intelligence.

WEST AFRICA.—Mr. and Mrs. Walker were in good health as late as February 7. King Glass died January 29. He was supposed to be not far from one hundred years old.

SOUTH AFRICA.—The latest communications from this mission describe the health of Mr. Bryant as being seriously impaired. Under date of November 22, he says, "When I last wrote, my health was feeble, though I believe I was able to preach. Through the good providence of God, I preached every Sabbath from the first of September to November 13. On that day I had an attack of pulmonary hemorrhage, which has again closed my mouth, at least for the present. The discharge of blood was not sufficiently copious to reduce and weaken my system, but it was a moribund symptom which I did not feel at liberty to disregard; and by the advice of Doctor Adams I have carefully abstained from public speaking, reading, singing, and all vocal exercise, except common conversation." Mr. Bryant removed to Ifumi, September 18. Prior to the date of this letter, the congregation at that station had increased to four hundred on the Sabbath. In view of this fact, he says: "It is to me a matter of deep regret that I am laid aside from preaching just at this time, when our congregation is

larger and more promising than before; but I submit to the necessity the more cheerfully, knowing that God loves his own cause infinitely better than I do, and he knows better what measures to adopt for its promotion." A school was opened in October with twenty scholars, some of whom are making good progress in their studies. Mr. Bryant has from eight to twelve children and young men in his employment, with whom he spends a part of each day in giving instruction.

A general letter from the South Africa mission, dated December 4, has been received. It presents a comprehensive view of the state of the work in which our brethren are engaged; but it must be deferred.

Mr. and Mrs. Marsh and Mr. and Mrs. Rood arrived at Cape Town, in good health, December 20. They were to proceed to Natal, December 25.

GREECE.—A letter has been received from Mr. King, dated February 18. Mrs. King and his youngest child had just joined him at Malta. He still hopes to return, sooner or later, to the scene of his former labors. He has sent a petition to the Minister of Justice and to the King's Attorney in the criminal court, in accordance with the advice of his counsel, requesting them to bring the examination of his case, now going forward, to as speedy a close as possible. He also expressed his surprise at learning that an order for his arrest had been issued, inasmuch as he was not a fugitive from justice, but had left Greece in consequence of the act of the Government through those in its employ. "After the close of the examination which is now going on," Mr. King writes, "if the judges shall declare me guilty of the charges brought against me, I shall be obliged to stand two trials, one growing out of my book, the prosecution for which began in 1845, and may be taken up at any time within five years from its commencement; and the other on the charges of proselytism preferred against me last summer, and to substantiate which so many witnesses have already been examined. And should I be tried, I must of course submit to the penalty, which may be imposed, of imprisonment for a certain length of time."

BROOSA.—The present year has opened on this station in more favorable circumstances. Two individuals, who were formerly interested in the truth, but who subsequently disappointed the hopes of the missionaries, now give promise of a consistent Christian life. Mr. Schneider, under date of February 9, mentions the case of an inquirer from Koordbeleng, (a village two days north-east from Broosa,) who, with several "evangelically minded men" in that place, was cruelly beaten for his professed love of the gospel, about two years ago. He went to Broosa not long since, intending to remain there some

time, for the purpose of knowing more of the truth as it is in Jesus. Being rather poor, he sold his horse, that he might live on the avails; and that he might stay as long as possible, he used the greatest economy. He gives some evidence of having a genuine love for the gospel. According to his account, there are four or five other persons in the same village, who are much in the same state of mind as himself.

NESTORIANS.—Miss Rice arrived at Oromiah, November 20, in company with Doct. Wright and Mr. Stoddard.

From a letter of Mr. Perkins, dated January 26, it appears that the Nestorian Patriarch, up to that time, continued to manifest very friendly feelings toward the mission, and to give them as much encouragement in their labors as they could expect. There has been much sickness at Oromiah and in other parts of Persia of late; and the mission families have suffered to some extent; "but we have yet," says Mr. Perkins, "in all cases to acknowledge healing mercies." The labors of the brethren appeared to be attended with general prosperity.

BOMBAY—Mr. and Mrs. Wood and Mr. Bowen arrived at Bombay, in good health, after a voyage of one hundred and seventy-two days, January 19. A letter of Mr. Bowen speaks of their accommodations as being "excellent;" and though the passage was very long, it was not on the whole unpleasant.

BORNEO.—A letter has been received from Mr. Steele, commenced October 22, and closed November 10, which indicates that, though alone in his work, he is not discouraged. "I see," he says, "better days coming."

Mr. Youngblood wrote from Singapore, December 20, saying that he and Mrs. Youngblood were expecting to embark for Borneo on the following day. They have but little prospect, however, of "being again able to engage in active missionary labors." They only hope that their "return may prevent a speedy extinction of the mission," and that every effort will be made to send them aid without delay.

AMOT—An interesting communication has been received from Mr. Pohlman, giving full details of the mission, which will be published in the June Herald.

SANDWICH ISLANDS.—Letters have been lately received from several missionaries, the contents of which are interesting. Mr. Lyman, under date of September 3, gives an account of his school at Hilo, from which it appears that since April, 1846, seventeen of the pupils have been sent to the seminary at Lahainaluna, twenty-nine have been dismissed to become teachers, one has been taken away by his friends, and one has died. A

class of twenty was received in September, 1846, and another class of thirty in June, 1847. The present number is fifty-eight, twenty-seven of whom are church members. "Perhaps we have never," says Mr. Lyman, "been less troubled in regard to the discipline of the school, than during the period under review. Whether we consider the ancient character of the Hawaiian race, or the present character of the mass of the people, it is surprising that the moral deportment of the pupils is so generally correct." Mr. Lyman adds, "The boys continue to labor about three and a half hours per day. In this way they furnish themselves with a full supply of vegetable food, and with some meat and fish. The amount of clothing furnished by their friends increases from year to year. The expense of the school to the Board, aside from the support of my family, is now about four hundred dollars a year."

A letter of Mr. Coan, dated September 7, shows that one hundred and seventeen persons were admitted to the church at Hilo during the previous year. A full report of this station will be published in the June Herald.

Mr. Emerson, writing from Waialua, September 14, and October 11, gives an account of the state of things at that station. He represents the congregation as increasing, and thirty-seven were admitted to the two churches under his care during the previous year. Further particulars will be given in the next Herald.

Under date of September 28, Mr. Parker describes the condition of the missionary work at Kaneohe. During the year past, he says, there has been more than usual indifference among the people on the subject of religion. The congregations on the Sabbath have nevertheless been respectable, orderly and attentive, and the week-day meetings are usually well attended. But few cases of discipline have occurred, and there have been some additions to the church; while others are candidates for the same privilege. Two hundred dollars have been contributed by the church to defray the expense of certain alterations in their house of worship. Mr. Parker adds: "There are two congregations on the Sabbath in my field, besides the one at the station. They are each about eight miles from this place, and there is a large number of people in the vicinity. The exercises are conducted by two graduates of the mission seminary. They were both members of Mr. Dibble's theological class, and have pursued their studies, since his death, at the same institution under the other instructors. One of them has been with me more than a year; the other only a few months. They both teach school, and one is the government superintendent of schools in this district. Neither of them has been licensed to preach."

Mr. Bishop, writing from Ewa, October 1, says that the special religious attention which prevail-

ed in the districts of Ewa and Waianae, Oahu, for nearly two years, has been gradually declining for several months past. The congregations, however, are still large and comparatively attentive. Extracts from this letter will be found in the June Herald.

Mr. Hitchcock, under date of October 12, gives an encouraging account of the state of religion in the island of Molokai. It must be deferred, however, to the next number.

A general view of the mission, prepared by Messrs. Chamberlain, Castle and Hall, will be published hereafter. From this document it appears that the number of persons admitted to the different churches, during the previous year, was fifteen hundred and eighteen. The concluding paragraph is as follows :

" In closing this very imperfect account of facts relating to missionary operations during the period since our last general meeting, we are happy to be able to say that the work of the Lord is evidently advancing ; the foundations of the Lord's house are becoming more firmly established ; the principles and true nature of the gospel are being better understood, and are acquiring more power and influence ; the tares and the wheat are more easily distinguished, and the good and the bad are assuming their proper places. The Lord is evidently causing his own truth to progress. The Board and the mission are called upon to give God the glory, to take encouragement, and not in the least to slack their hand."

OJIBWAS.—It will be remembered that Mr. Wheeler commenced a station at Bad River, about two years ago, for the benefit of the Ojibwas in that neighborhood. The following extract from a letter of his, dated December 29, will show the progress which has been made :

" We have a comfortable dwelling-house, wood-shed, school-house and barn, built of logs, and land enough cleared and fenced for the present wants of the station ; and we are consequently much less cumbered with secular care than we were at the commencement of our labors here. The Indians also are making some progress in outward improvement, and give evidence of a growing attachment to this place. Six of them have built themselves houses ; and others are expecting to do so the coming year. They have probably more than three times the quantity of land under cultivation now, than they had four years ago.

" They are much more industrious also than they were formerly. They have better lodges, are better dressed, and (if I may use the term in a comparative sense) are much more neat in their habits, and tidy in their personal appearance. The gospel, although it has not yet proved the power of God unto salvation to many of them, has evidently done much to soften the savage ferocity

of their characters. They are much more quiet and peaceable, much less addicted to theft, violence and lawless depredations, than they once were, or than their less enlightened inland brethren now are.

" They have also made some progress in religious knowledge. For a series of years, since the missionaries have been in the country, the gospel has in various ways been so brought to bear upon them, that a few of its scattered rays have found a way into their darkened understandings. It is not often we find an Indian here who does not say that the word of God is true, and assent to its precepts as being good. But when urged to embrace it, they all, with one consent, begin " to make excuse ; " and the nature of their excuses shows plainly that they love darkness rather than light, and will not come to it lest their deeds should be reproved.

" More of the Indians have resided here this year than last. Heretofore, since we have been here, they have all left the place about the first of November for the Lake, to make their fall fishing, and they have been absent during the winter. This year a number of families are remaining to spend the winter. These together, with the carpenter's and farmer's establishments, and three other lodges in our vicinity, give us a little community of some sixteen families ; and we shall be able probably to sustain a small school of ten or twelve pupils all winter. We also have three public religious exercises on the Sabbath, two in Indian, and one in English, and a Bible class in English at the station Sabbath evening. The few who understand English generally attend our public exercise in that language ; and those who attend our meetings in Indian, have thus far been very punctual. Some of these regard themselves as Christians ; and, in many respects, they seem to be greatly changed for the better, though we do not see all that evidence of piety which we should like to see before we receive them to our communion.

" Most of the Indians of this band are yet pagans, given up to gross idolatry. But few of them can be persuaded to attend our meetings, or seem to manifest much desire for religious instruction. At the same time, when I visit them at their lodges, and endeavor to teach them the way of life, they generally receive me kindly, and often listen to what I say with apparent interest."

Home Proceedings.

CHILDREN'S FUND FOR THE EDUCATION OF HEATHEN CHILDREN.

A DESIRE is extensively felt to draw forth the sympathy and contributions of children in our

country, for the Christian education of children in the heathen world, and especially to enlist the Sabbath schools in this enterprise. As many have supposed it impossible to bring children up to steady interest in any general object, a heathen boy or girl has been selected in some mission boarding-school; and the children of a Sabbath school, or a part of them, have engaged to raise twenty or thirty dollars annually for the support of one of these boarding scholars; who (if in Ceylon) has received some American name, in which the young donors were especially interested. In some cases, a particular heathen school, at some missionary station, has been made the object of special interest and support.

Much good has resulted from this class of efforts; and it is not meant, in what is now to be said, that the custom of supporting particular heathen children should be wholly discontinued. The appended letter, lately received from the Ceylon mission, will show that perhaps there is "a more excellent way." The system of specific objects has its difficulties. The children of the Sabbath school expect to learn too soon that their beneficiary has been selected; and they desire to hear from him too often. It throws too much correspondence on the missionaries; and then the accounts which missionaries are obliged to give of heathen youth, and even of youthful converts from heathenism, are often any thing but satisfactory to their young benefactors. In the great majority of cases, perhaps, these have been sooner or later disappointed and discouraged, and they have suffered a permanent injury in their missionary spirit.

Some years since, the London Missionary Society, in order to interest the rising generation in missions, proposed that the children should raise money enough to purchase and fit out a vessel to be used among the heathen missions. The children took hold of the object with zeal, and raised the funds for the purpose, although many thousand dollars were needed.

The Board has no such object to propose. But there is one, of a general nature, and a standing importance, in which it is possible for the children of our Sabbath schools and others, in process of time, to be extensively and permanently interested,—an object adapted to the youthful mind and heart,—and that is, the bringing of the millions of heathen children to a knowledge of the gospel, by means of education in common schools and Sabbath schools, by being taught, as children are at home, to read and understand God's holy word.

It will be seen, by reference to the close of the Treasurer's list, that the Prudential Committee have opened a *Children's Fund for the Education of Heathen Children*, not a permanent fund,

but a fund to be wholly expended during the year; and that all donations made by children, *for this general object*, will be entered in a separate book by the Treasurer; and that the monthly increase will be acknowledged separately. No doubt the children might in time, by uniting their efforts, raise enough to support the whole system of common schools connected with the missions under the care of the Board. It enters into the plan, that in the monthly paper issued by the Board, especially after certain contemplated changes, there shall be a department of intelligence having special reference to this fund.

The letter from the Ceylon mission, referred to above, is as follows:

At a meeting of the mission, held October 5, "the expediency of continuing the system of giving names to beneficiaries after the present list shall have been exhausted," was discussed; and I am directed to communicate to you summarily the views of the mission on the subject.

It may be proper, in the first place, to make a preliminary remark, which will go to meet one of the inquiries presented in your letter on this subject; which is, that the mission do not think it advisable to recommend any new objects to the Christian public for specific contributions. They regard the charity based on the presentation of such objects as one derived from inferior motives, upon which the missionary cause cannot safely rely for its proper maintenance; and were the expediency of having specific contributions for particular objects of missionary labor a new question, they would feel inclined to discourage the practice. But as the plan of giving names to beneficiaries has been in operation from the earliest period of the mission; and as, notwithstanding the trouble and inconvenience it has occasioned, it has been attended with many important advantages, both as an additional incentive to the contributions and prayers of God's people, and as an awakening memento to the beneficiaries themselves of the concern that is felt by their benefactors for their spiritual welfare, it is thought to be expedient, under present circumstances, to continue the practice.

It should, however, be distinctly made known to the churches that the number of names that can be given, is limited. Of boys, about forty names may be given once in two years; and not more than one third of these will be likely to pass through the upper department of the seminary. Of girls, twelve or fifteen may be given annually. Names may be given in chronological order, as they are received, and there will probably always be, as there is now, a considerable number unappropriated. It should also be distinctly made known, that the mission cannot guarantee any further information concerning these beneficiaries than is comprised in the form of annual returns, which we have adopted; which is nearly the same that was recommended to us by the Committee, a copy of which for this year I hope soon to have the pleasure of sending to the Missionary House. Occasional letters may be sent by the beneficiaries to their benefactors, and perhaps also by their instructors; but this cannot be relied on in all cases; and it would be taxing the time of a missionary too heavily to make it his duty to enter into correspondence with the benefactors of all his pupils.

FINANCES OF THE BOARD.

It seems to be due to the friends and patrons of the Board, that they should be informed of the present state of its treasury. During the eight months which closed on the 31st of March last, the receipts amounted to £156,197, showing an excess of £27,421 over those of the corresponding period in the previous year. Still the debt of the Board, which was £31,616 on the 1st of August, 1847, had risen to the sum of £57,855 on the 31st of March, 1848, thereby awaking some solicitude as to the future. Indeed it will be seen at once that this increasing indebtedness must be arrested very soon, or the finances of the Board will be brought into serious embarrassment.

And it should be borne in mind that the present state of the treasury is not the result of any unforeseen expenditure. Hitherto the disbursements have not exceeded the amount contemplated in the estimate which the Prudential Committee submitted to the Board at its last annual meeting. In the communication which they then made, the sum of £280,000 was assumed as sufficient to meet the expenses of the current year, and also to extinguish the debt of the last year. It is still believed that this sum will be sufficient or nearly so. But if the receipts for the last third of this financial year (April, May, June and July) shall merely equal the average of the past two thirds of the year, (August to March, inclusive,) there will be a probable deficit of nearly £50,000.

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Brunswick, Cong. ch. m. c. 105,10;	
contrib. 30,98; s. s. for Mr. Ham-	
lin's sch. Bebek, 16,92;	153 00
Cumberland, Cong. ch. gent. 49; la.	
29,63; chil. 3,71;	82 34
Falmouth, 1st ch. and so. 13; 2d do.	
33,64;	46 64
Harrison, Cong. ch. and so.	23 73
Otisfield, Cong. ch. and so. 33; la. 4; 37 00	
Portland, Mater. asso. of High-st. ch.	
for John W. Chickering and Phe-	
be Cummings, Ceylon,	40 00
Saccarappa, Cong. ch. and so.	42 00
Watford,	do.
Waterford, Coll. 5,10;	17 00—441 71
Lincoln co. Aux. So. Rev. E. Seabury, Tr.	
Bath, Central cong. ch. and so. m. c.	275 27
Somerset co. Aux. So. C. Selden, Tr.	
Monson, Cong. ch.	15 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Alfred, Cong. ch. and so.	35 00
Lebanon,	do.
Sanford, La. for John Storer, Ceylon, 20 00	
Shapleigh, Coll. 5,10; Rev. A. Lo-	
ring, 5;	10 10—107 14

Frankfort, Cong. so. m. c.

839 12

17 00

856 12

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.

Lebanon, Cong. so.

2 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Brookline, Mr. Goodwin's so.	35 00
Hancock, Gent. 33,24; la. 27,50; m.	
c. 42; a friend, 3;	107 74—142 74
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. so. wh. cons. Ed-	
WARD PHILBRICK an H. M.	125 00
Dunbarton, A. S.	50
East Bosawen, M. W.	26
Henniker, Gent. 78,50; la. 67,42; m.	
c. 33,71;	179 63
Pembroke, Gent. 44,81; la. 28,95;	73 76
Warner, S. C.	1 00
West Bosawen, S. C. S. I; E. M.	
F. B. 50c;	1 50
Wilmet, Mrs. H. Jones,	5 00—386 65
Rockingham co. Conf. of chs. J. Boardman, Tr.	
Exeter, 1st and 2d cong. so. m. c.	28 38
Hampton, Cong. so.	20 12
Windham,	88 52—129 02
Sullivan co. Aux. So. D. S. Dutton, Tr.	
Claremont, Cong. ch. and so. gent.	
63,33; la. 59,46; m. c. 25,31;	148 10
Cornish, Gent. 26,91; la. 25,77; a	
widow, 83c;	53 51
Newport, Cong. ch. and so. m. c.	25 00—226 61
	887 02

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Addison, Cong. ch.	92 69
Bridport, do.	36 10
New Haven, Chil. of mater. asso.	1 13—59 92
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Cabot, Cong. ch.	
Chittenden co. Aux. So. M. A. Seymour, Tr.	
Burlington, m. c.	4 50
Hinesburgh, Ch. and so.	25 00—29 50
Franklin co. Aux. So. C. F. Safford, Tr.	
Etna, Gent. 60; la. 40; less c. note,	
2; wh. cons. Rev. MOSES ROBERTSON an	
H. M.	98 00
Orleans co. Aux. So. T. Jameson, Tr.	
Albany, Cong. ch. and so.	7 92
Craftsbury, do.	17 67
Derby Centre, do.	20 00
Derby Line, do.	3 80
Newport, do.	5 50—54 19
Rutland co. Aux. So. W. Page, Tr.	
Benson, Coll 75,92; m. c. 32,86;	108 78
Castleton, Gent. 134,50; la. 68,91;	
m. c. 31; U. Maynard, 10; chil.	
6,59;	241 00
Chittenden,	14 00
Clarendon,	41 63
East Rutland, Gent. 72; la. 46,92; m.	
c. 48,28; juv. miss. asso. for Dr.	
Scudder, 10;	176 50
Pawlet,	74 13
Pittsford, Gent. and la. 160; m. c. 31;	
A. Leach, to cons. Miss FRANCES	
LEACH an H. M. 100;	291 00
Sudbury,	4 00
Wallingford,	27 30
West Rutland, Gent. and la. 102,89;	
for Mr. and Mrs. Wilder, Ahmed-	
nugur miss. 36,25; Southerland	
Falls, m. c. 10;	149 14-1,197 48
Windsor co. Aux. So. E. P. Nevens, Tr.	
Woodstock, Juv. sew. so.	1 47

1,381 56

Legacies—Cornwall, Rev. Jedidiah Bushnell, by J. S. Bushnell, Ex'r, 175; less disc. 1,32; Middlebury, Jerusha Fribee, by Ira Allen, Ex'r, 195;

298 68

1,680 24

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Provincetown, Cong. ch. and so.	17 00
Tiverton,	19 37—36 37
Boston, S. A. Danforth, Agent,	385 44
Essex co. North, Aux. So. J. Caldwell, Tr.	
Newbury, Centr. s. s. for George W.	
Campbell, Ceylon,	10 00
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Lynn, A methodist,	5 00

Rockport, Cong. ch. and so. (of wh. to cons. MATTHEW S. GILES an H. M. 100;) 150 00	
Salem, Crombie-st. ch. m. c. 17 29	
South Danvers, 2d cong. ch. and so. 369 78—562 07	
Hampden co. Aux. So. C. Merriam, Tr.	
Monson, R. Hous,	10 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Plainfield, Cong. ch. m. c. 15 00	
Lowell and vic. W. Davidson, Tr.	
Lowell, A lady, 1 00	
Middlesex South Conf. of chs.	
Framingham, Hollis evan. ch. and so. 81; m. c. 37; 121 00	
Lincoln, La. 60 00	
Natick, 1st ch. and so. 67 90—248 90	
Norfolk co. Aux. so. Rev. S. Harding, Tr.	
Franklin, Cong. ch. and so. 33 33	
Roxbury, Eliot ch. and so. gent. 174, 50; la. 69 25; young la. bible class for Samuel H. Walley, Jr., Ceylon, 20; 263 75—297 08	
Palestine Miss. So. E. Alden, Tr.	
North Abington, C. Holbrook, 5 00	
Pilgrim Aux. So. J. Robbins, Tr.	
Kingston, Evan. cong. ch. and so. 15 15	
Taunton and Vic. Aux. so.	
Arrears of subscrip. 30 00	
Asonett, Cong. so. 10 00	
Seekonk, Cong. so. gent. 49 70; la. 35 06; J. O. Barney, 5; 82 76—192 76	
Worcester co. North, Aux. So. B. Hawkes, Tr.	
Phillipston, Cong. ch. and so. 17 84	
	1,726 61
Cambridge, Mr. Albro's ch. and so. 138 58; m. c. 63 03; Carlisle, m. c. 24; Chelsea, Winimismet ch. and so. m. c. 42 41; a. s. for miss. to S. Africa, 2; E. Cambridge, evan. cong. ch. m. c. 11; 281 02	
	2,007 63
Legacies—Lynn, Mrs. Rachel Alley, by Pe- ter Silver, Ex'r, (prev. rec'd, 200;) 3 00	
	2,010 63

CONNECTICUT.

Fairfield co. East, Aux. So. S. Sterling, Tr.	
New Fairfield, E. Knapp,	
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Greenwich, Miss S. Mead, wh. cons.	
LUTHER MEAD of Fitchville, O. an H. M. 100 00	
Norwalk, Cong. ch. s. s. 6th fem. class. 1 00	
South Norwalk, 2d cong. ch. 90 00—121 00	
Hartford co. Aux. So. H. A. Perkins, Tr.	
Bloomfield, Coll. 31 08	
Hartford, Centre so. m. c. 4 54	
Salmon Brook, Coll. 31 80	
Windsor, Rainbow co. C. W. D. 10 00—77 49	
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Southington, R. Lowry, 25 00	
Litchfield co. Aux. So. C. L. Webb, Tr.	
Bridgewater, Coll. 43 00	
Colebrook, Cong. ch. 43 87; Rev. A. E. Ives, 10; 53 87	
New Hartford North, Coll. 27 85; m. c. 39 65; Ann E. Brown, for Ann E. Martin, Ceylon, 12; 72 50	
North Canaan, Coll. 63; m. c. 12; ack. in Mar. Her. under Hartford co. 169 37	
New Haven City, Aux. So. A. H. Maltby, Agent.	
New Haven, Union m. c. 23 37; Yale coll. do. 7,40; 3d ch. do. 12,78; Mrs. A. Salis- bury, 150; 193 55	
New Haven co. East, Aux. So. A. H. Maltby, Agent.	
Cheshire, H. Gaylord, 3 00	
Windham co. South, Aux. So. Z. Storrs, Tr.	
Hampton, Gent. 18,62; la. 19,48; 38 10	
Westminster, Rev. A. King, 8; la. 98 75; 36 75	
Windham, 1st so. gent. and la. 38; m. c. 21,06; young la. sow. so. 15; Miss Allen's sch. 2; 76 60—151 45	
	752 79

Legacies—Killingly, Mrs. Nancy Hutchins, by Isaac T. Hutchins, Ex'r,	50 00
	802 79
RHODE ISLAND.	
Little Compton, Male and fem. miss so. 36; Mrs. Harriet L. Peckham, dec'd, 15. Providence, Benef. cong. ch. (of wh. fr. Benj. White, to cons. JAMES WHITE of Worcester, Ms. an H. M. 100; Mrs. E. D. Rathbone, for Emily Mantua Jones, Ceylon, 20; Mrs. H. S. Dyer, for Benjamin Dyer, Cey- lon, 20;) 636,31; 687 31	

NEW YORK.

Board of For. Missions in Ref. Dutch ch. W. R. Thompson, New York, Tr.	
(Of wh. for the Amoy chapel 72,32; fr. s. s. of R. D. ch. West Troy, for Lencis Rosseaus and Eliza Ann Taylor, Ceylon, 40;) 783 45	
Buffalo and Vic. J. Crocker, Agent.	
Arcade Village, J. Hooker, 3 61	
Buffalo, La. Fayette st. pres. ch. 38,77; m. c. 36,88; Mrs. S. B. Stocking, for Joseph Stocking, Ceylon, 20; 95 65	
Napoli, Cong. ch. 5 00	
Perry Village, Pres. ch. 43 22—147 48	
Geneva and Vic. C. A. Cook, Agent.	
Albion, Pres. ch. 13 00	
Fulton, Pres. ch. to cons. D. W. GARDNER an H. M. 100 00	
Livonia, 30 00	
Ovid, A. Joy, 25 00	
Southport, Pres. ch. 14 00	
West Newark, Squire Stone, 100 00—282 00	
Monroe co. and Vic. E. Ely, Agent.	
Nunda, 1st pres. ch. 30 75	
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.	
(Of wh. fr. D. Leavitt, wh. cons. DAVID LEAVITT, Jr. of Brooklyn, an H. M. 100; L. DeForest, for girls sch. in Beirft, 19,) 1,030 96	
Oneida co. and Vic. Aux. So. J. Dana, Tr.	
Northern miss. so Int. 28 00	
Oriskany Falls, Cong. ch. m. c. 8 50	
Trenton, L. Y. 3 00	
Utica, 1st pres. ch. m. c. 10 25	
Westmoreland, L. P. 1 00	
	50 75
Dad. disc. 25—50 50	
Otsego co. Aux. So. Rev. A. E. Campbell, Tr. Cherry Valley, Pres. ch. (of wh. fr. Rev. G. S. Boardman for John Boardman, Ceylon, 25;) 85,65; m. c. 4,67; 90 32	
St. Lawrence co. Aux. So. H. D. Smith, Tr. Brasher Falls, Pres. ch. s. s. for free schs at Ahmednugur, 5 00	
Parishville, A young lady dec'd, 5 00—10 00	
Syracuse & Vic. J. Hall, Agent.	
Lysander, Pres. ch. m. c. 20; Mrs. M. Townsend, 10; 30 00	
Salina, Pres. ch. 30 00—60 00	
Watertown & Vic. Aux. So. A. Ely, Agent.	
Sackett's Harbor, Ch. 68 00	
	9,453 46

A friend, 50; friends to cons. Rev. JAMES P. FISHER an H. M. 50; Albany, J. B. Jermain, 10; Ballston Centro, pres. ch. 7,63; Barker, a stranger, 11; Barre, 1st cong. ch. 24,36; s. s. for ed. in India, 10,19; Rev. A. H. Gaston, 5; Burlington, Mr. Hollister's so. 4; Champion, Miss P. F. Hubbard, 8; Delhi, pres. ch. 13,72; H. D. Gould, 10; Dunkirk, 16,83; Fairfield, Miss F. E. West, dec'd, 75; Freedom Plains, pres. ch. 3; Gates, Pres. ch. 12,50; Holley, pres. ch. m. c. 19; Mrs. Sarah A. Perry, 10; Hopewell, ch. and cong. 21; Hudson, pres. ch. 214,06; Kingsboro, Dr. Yale's so. 15; S. G. Hildreth, wh. cons. SYLVESTER JUDSON an H. M. 100; Madrid, Rev. S. M. Wood, 1; Newfield, a fem. friend, 1; Northville, ch. and cong. 30; Port Byron, pres. ch. 6,50; a little girl 50c; River Head, fem. cont. so.

8,60; Troy, 2d pres. ch. 56; m. c. 50; la. ind. so. for Sarah Sackett and Jane Locke Wadsworth, Ceylon, 40; s. s. for Frances Kellogg, do. 30; Union, pres. ch. m. c. 17, 50; Warsaw, Mrs. S. I.; Whitehall, pres. cong. 215,50; m. c. 61,50; s. s. 5; 1,130 16

3,683 62

Legacies—Gloversville, Sidney S. Mills, by F. Steele, Ex't, 100; int. 7; (prev. rec'd, 400.) 107; New York city, Miss Catharine B. Patton, by Rev. W. Patton, G. L. Storer and S. K. Everett, Ex'rs, 1,500; Waterloo, Miss Charlotte Bailey, by Solon Massey, Ex'r, 10; 1,617 00

5,300 62

NEW JERSEY.

Belleville, Lodi s. s. 10; Chatham Village, pres. ch. 3,56; Elizabethtown, 2d pres. ch. 500; Hanover, coll. 20; Mendham, miss. so. of Hill Top sch. for Sarah Johnson, Ceylon, 20; Newark, 1st pres. ch. young people's miss. so. wh. cons. Miss EULAH A. EDYR an H. M. 100; 3d pres. ch. five chil. 5; New Vernon, pres. ch. m. c. 16; Patterson, a lady, 9; Rahway, a friend, 10; Succasunna and Stanhope, pres. ch. wh. and prev. dona cons. Rev. JOHN WARD of Stanhope, an H. M. 22,22; 715 78

PENNSYLVANIA.

Allentown, pres. ch. 10,35; Catasauqua, pres. ch. 6,65; Darby, pres. ch. 40; Greencastle, a friend, 3; Homedale, 1st pres. ch. and so. 228,31; Lewiston, F. J. H. 5; Morecensburg, African s. s. for African miss. 6; Neshaminy, pres. ch. 10; Newville, Ruth Irvin, 50; Philadelphia, 1st pres. ch. a friend, 30; Silver Spring, A. Cathcart, 5; 404 31

MARYLAND.

Board of Foreign Missions in German Ref. ch. Rev. Elias Heinrich, Baltimore, Tr. 500 00

VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr. 119 50
A female, 1; Liberty, pres. ch. 10; R. G. B. 9; Shepherdstown, Mr. Hargrave's ch. 20; 33 00

145 50

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. 27,90; juv. miss. so. for Nestorian miss. 43,89; 71 79

SOUTH CAROLINA.

Charleston and vic. Aux. So. R. L. Stewart, Tr. Charleston, Cir. ch. 276,83; dis. 2,05; James Adger, 50; Rev. J. B. Adger, 10; cold mem. of Dr. Smyth's ch. 1,35; Sumterville, Rev. J. L. Bartlett, 15; 351 03

GEORGIA.

Cobb co.: Roswell ch. 25; col'd mem. 2; Macon, H. Mead, 5; Savannah, R. Hutcheson, 100; a friend, 25; do. 10; la. African sew. so. 50; for ed. of a boy, in Mr. Wilson's sch. W. Africa, 20; 237 00

OHIO.

Western Reserve Aux. So. Rev. H. Coe, Agent. Chagrin Falls, 18,31; H. White, and fam. 16,06; 34 37
Fitchville, 6 00
Hudson, Wes. Res. college, 8 27
Mantua, 10 00
Middlebury, 16 82
Ravenna, Anon. 5 00
Williamsfield dona. prev. ack. cons. 80 46

Rev. GEORGE ROBERTS an H. M.

Ded. countif. note, 5 00—75 46

ILLINOIS.

Alton, pres. ch. 10,50; Carrollton, de. 16,65; Griggsville, cong. ch. wh. cons. Rev. GEORGE B. HUBBARD an H. M. 50,30. Rev. G. B. H. 5; Jacksonville, pres. ch. wh. and prev. dona. cons. DANIEL C. PIERSON, DAVID A. SMITH and HENRY JONES H. M. 221; m. c. 30; s. s. miss. asso. for David B. Ayres, John Adams and Joseph Duncan, Ceylon, 77,72; m. c. 28c; Monticello, pres. ch. 1,67; Mrs. C. Mason, 5; Ottawa, J. G. N. 10; a girl, 30c; 440 63

MICHIGAN.

Vermontville, Cong. ch. 17 18

WISCONSIN.

Madison, 1st cong. ch. m. c. 7; Mount Zion, cong. ch. 28,25; 35 25

IOWA.

Keokuk, Pres. ch. m. c. 1 35

TENNESSEE.

Legacies—Unitia, Thomas Blackburn, by J. Dyke, 80 00

LOUISIANA.

New Orleans, 3d pres. ch. 20 75

IN FOREIGN LANDS, &c.

Alleghany, Old Town, s. s. 2; Fort Gibson, Ark. m. c. 16,85; Honolulu, C. Gelett, 10; Norwalk, Choc. na. fam. and sch. 10, Park Hill, m. c. 11,81; Wheelock, ch. 30; Umazi, S. Africa, m. c. 1,96; 82 62

Amount of donations received in March, \$13,354 69; legacies \$2,048 68. Total from August 1st to March 31st, \$156,197 66.

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

[This fund is for the contributions of Sabbath school and other children made expressly for this general object. It is not a permanent fund, but is to be expended during the year, and in the education of heathen girls and boys, at the missionary stations under the care of the Board. The number of children now in the mission schools, is about 12,000; and if the contributions of the children shall warrant it, the number may be greatly increased. All the contributions of children, paid into the treasury for the general object of educating heathen children, will be entered in a separate book, and the sum total, for each month, will be stated in the Missionary Herald and in the Dayspring. *Why should not the children undertake to raise the whole sum that is expended in educating heathen children?*]

DONATIONS IN CLOTHING, &c.

Leominster, Ms. A box, fr. Mr. Hubbard's so. for Mr. Bryant's sch. S. Africa, 33 00
Salem, Ms. 1 pr. boots and 1 pr. shoes, ft. W. Knight.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.